Ecclesiastes,

OR,

A Discourse concerning the Gift OF PREACHING:

As it falls under the Rules of Art.

SHEWING

The most proper Rules and Directions, for Method, Invention, Books, Expression, whereby a Minister may be furnished with such abilities as may make him a Workman *that needs not to be ashamed.*

Very seasonable for these Times, wherein the Harvest *is great*, and the skilful *Labourers* but *few.*

The fifth Edition.

By *JOHN WILKINS.* D. D.

Whereunto may be added *A Discourse concerning the Gift of Prayer*, by the same Author.

2 Cor 2. 16. *Who is sufficient for these things?*

London, Printed by *T. R.* and *E. M.* for *SAMUEL GELLIBRAND*, at the *Ball* in *Pauls* Church-yard. 1656.

To the Reader.

I *Have been encouraged to ſome enlargement of this Treatiſe, in that part of it, which concerns the account of Books and Authors. There is here ſome Addition to the ſeveral kindes of them. And becauſe it would be of excellent uſe, if the many choice* Treatiſes *upon particular ſubjects in Divinity, were ſo diſtinctly reduced, that a man might have recourſe to them upon any emergent occaſion; therefore I have here attempted ſomething to this purpoſe, namely, to referre them unto the ſeveral heads in the Analyſis of Divinity, towards the latter end of this Book.*

The Latine *or* Greek *Tracts of the ancient Fathers, and other eminent Writers,*

ters, are already thus reduced under ſeveral heads in Bolduanus, Draudius, Molanus, *&c. by whoſe direction it is eaſie to finde the chief Authors or Diſcourſes in thoſe Languages upon any particular ſubject.*

The like is here endeavoured for our Engliſh *Treatiſes, which for their clearneſſe and fulneſſe in matters of practical Divinity, are generally eſteemed to be of ſpecial uſe and eminency.*

It cannot be expected but that the firſt attempt in this kind muſt needs be very defective But it is eaſie for any one to alter, or adde, as his own better experience ſhall direct.

I have now by an Aſterisk noted ſome of thoſe Commentators, who are eſteemed moſt judicious and uſeful.

I did farther intend, by ſome mark to have diſtinguiſhed them, according to their ſeveral times *and* Profeſſions, *whether Fathers, Rabbies, Papiſts, Lutherans,*

therans, Calviniſts. The nature *of their* Works *and Comments, whether more* brief, *by way of* {*Annotation.* *Analyſis.* *or more* large, *by way of* {*Queſtions.* *Common Places*, *or Doctrines*, *or* } *whereby younger Students might be directed in the choice of their ſeveral kinds. But I am forced as yet to lay this aſide, as being a buſineſſe which will require more pains and leiſure, then my other neceſſary employments can permit.*

ECCLESIASTES,

Or the Gift of

Preaching.

IT is the end of all *Sciences* and *Arts*, to direct men by certain Rules, unto the moſt compendious way, in their *knowledge* and *practice*; thoſe things of which in our ſelves we have only ſome imperfect confuſed notions, being herein fully and clearly repreſented to our view, from the diſcoveries that other men have made after much ſtudy and long experience. And there is nothing of greater conſequence for the advancement of Learning, then to finde out thoſe particular advantages, which there are for the ſhorteſt way of knowing and teaching things in every Profeſſion.

Now amongſt all other callings, this of *Preaching*, being in many reſpects one of the moſt weighty and ſolemn, ſhould therefore have its Rules and Canons, whereby we may be directed

the easiest, readiest way for the practice of it.

Besides all those Academical preparations by the study of Languages, Sciences, Divinity, with which men should be qualified, and prediſposed for this Calling. I say, besides all these, there is a particular *Art of preaching*, to which, if Ministers, did more seriously apply themselves, it would extremely facilitate that service, making it more easie to us, and more profitable to others.

There are two abilities requisite in every one that will teach and instruct another: { Σύνεσις. / Ἑρμηνεία

A right *understanding* of sound doctrine, and an ability to propound, confirm, and apply it unto the *edification of others*. And the first may be without the other. As a man may be a good *Lawyer*, and yet not a good *Pleader*; so he may be a good *Divine*, and yet not a good *Preacher*.

Luk. 21 15 σοφίαν, ῥῆμα.

One chief reason, why divers men otherwise of eminent parts are herein so slow and unskilful, is, because they have not been versed in this study, and are therefore unacquainted with those proper rules and directions, by which they should be guided in the attaining and exercise of this *Gift*.

It hath been the usual course at the University, to venture upon this calling, in an abrupt over-hasty manner. When Scholars have passed over their Philosophical studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit, without any farther enquiry; as if the *Gift of Preaching*, and sacred Oratory were not a distinct Art of it self. This would be counted a very prepostrous course in other matters,

matters, if a man ſhould preſume of being an Oratour becauſe he was a Logician, or to practiſe Phyſick becauſe he had learn't Philoſophy; And certainly, the preheminence of this Profeſſion above others, muſt needs extremely aggravate ſuch neglect, and make it ſo much the more miſchievous by how much the calling is more ſolemn.

Now there are ſeveral Treatiſes of many learned men, both Proteſtants and others, who have written particularly and largely upon this very ſubject, concerning the *Art of Preaching*, wherein they have laid down ſuch various helpes and rules, as they from their own practice and long experience have found moſt uſeful. Among whom, theſe are ſome of the moſt eminent and common.

* Bowles *De Paſtore.*
Hen. Alſted. *Theologia Prophetica.*
Frid. Balduini *Inſtitutio miniſtrorum.*
Rich. Bernard, The faithful Shepherd.
Joh. Clark *Oratoriæ ſacræ συναγωγία.*
Lamb. Danæi *Methodus S. Scripturæ in concionibus tractandæ.*
Hen. Dieſt. *De ratione ſtudii Theologici.*
Deſ. Eraſmi *Eccleſiaſtes.*
Nichol. Hemingius *De Paſtore.*
Barth. Keckermanus *de Rhetorica Eccleſiaſtica.*
Geor. Lætus *De ratione concionandi ad Method. Anglican.*
Will. Perkins, Concerning the Art of Prophecie.
Caſp. Straſonis. *Technologia Theologica.*
De methodo concionandi, Anonym.
Jo. Segobienſis *De prædicatione Evangelica.*
Abra. Sculteti *Axiomata concionandi.*

Will.

Will. Zepperus *De Arte* { *habendi* / *audiendi* } *conciones.*

Besides these, there are above fourty other Authors, who have writ particularly upon this subject, recited by *Draudius* in his *Bibliotheca classica*, under the head of *Concionatorum instructio, page* 132. To which may be added the directions to this purpose, so briefly and fully comprehended in the *Directory*, besides those many other discourses wherein these things have been largely handled on the by, though not chiefly intended. In all which, many learned men have laid down various rules, which to them, according to their several *Genius*'s and observations seemed most useful.

So *Jo. Molanus in Bibliotheca materiarum*, under the head of *concionandi munus.*

And we must not doubt, but that in this, as well as in all other Professions, every dayes experience may yield some farther advantage, by discovering yet more facile compendious directions to furnish a man for this calling. And that is the enquiry which is aimed at and attempted in this following discourse.

This service of preaching may be considered under a double notion, as a { Duty. / Gift.

It is here insisted upon only in the second sense, and may be thus described.

'Tis such an expertness and facility in the *right handling and dividing the Word of Truth, as may approve us to be Workmen that need not to be ashamed.*

It does require both { Spiritual / Artificial } abilities.

1. Such *spiritual* abilities as must be infused from above, whereby our judgement and affections shall be

be made experimentally acquainted with all thoſe ſacred Truths, that we are to deliver unto others. The only way for the attaining of theſe, is by prayer, an humble heart, and a holy life. James 1. 5. Pſal. 25. 9. John 7. 17.

2. Such *artificial* abilities as are to be acquired by our own induſtry. And theſe are either more *general*, as skill in all thoſe Arts and Languages, which are required as prediſpoſitions. Or more *particular* and immediate, for the act of *Preaching*, or making Sermons, to which the chief helps are theſe three;

{ Method.
{ Matter.
{ Expreſſion.

Each of theſe do contribute mutual aſſiſtance unto one another. A good *method* will direct to proper *matter*; and fitting matter will enable for good expreſſion.

By *Method* I underſtand an Art of contriving our diſcourſes in ſuch a regular frame, wherein every part may have its due place and dependance: which will be a great advantage, both to

{ Our ſelves.
{ Our hearers.

1. To our ſelves, and that both for *Invention* and *Memory*. A man may more eaſily finde out things, when inſtead of ſeeking for them at randome, he can have direct recourſe unto all thoſe places and heads from whence they may be moſt naturally collected. And more eaſily retain them, when they are linked together, and not ſcattered; Method being as a chain, in which if a man ſhould let ſlip any one part, he may eaſily recover it again,

by

by that relation and dependance which it hath with the whole.

3. And so for benefit of the hearers likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the general heads of matter, that are discoursed of. 'Tis but a bad rule in *Alsted*, where he advises to conceal, and alter the method for variety sake. *Cryptis dispositionis tollit fastidium auditoris.* This may be true of itching curious hearers, but not of such as regard their own profit and edification.

Theol. Prophet. par. 1. c 10.

An immethodical discourse (though the materials of it may be precious) is but as a *heap*, full of confusion and deformity, the other, as a *Fabrick* or building, much more excellent, both for *beauty* and *use*.

There might be divers kindes of Methods prescribed, according as mens own *fancies* and the varietie of *subjects* and *occasions* shall require. But that which out graveſt Divines by long experience have found most useful, is this of *Doctrine* and *Use*.

This in the nature of it, is very easie, and therefore most *natural*, being generally appliable unto any subject. In the true *latitude* of it, 'tis as full and *comprehensive* as any other, taking in all such notions as are any way useful or proper. In the *branches* and gradations of it, 'tis very *Logical*, putting homogeneous things together, handling generals first and particulars after.

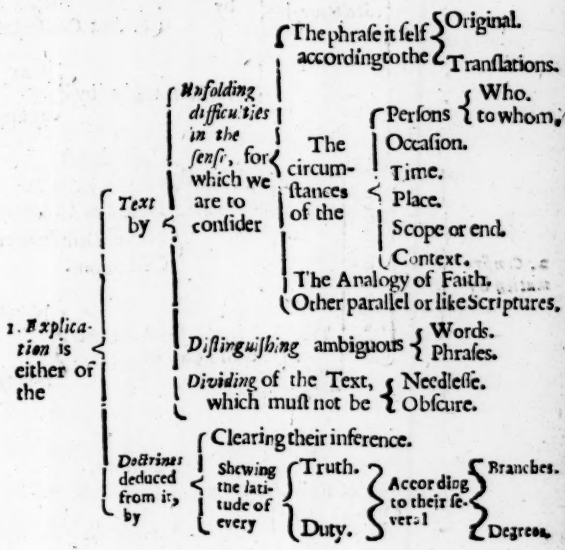
The principal scope of a divine Oratour should be to { Teach clearly. / Convince strongly. / Perswade powerfully.

Suitable

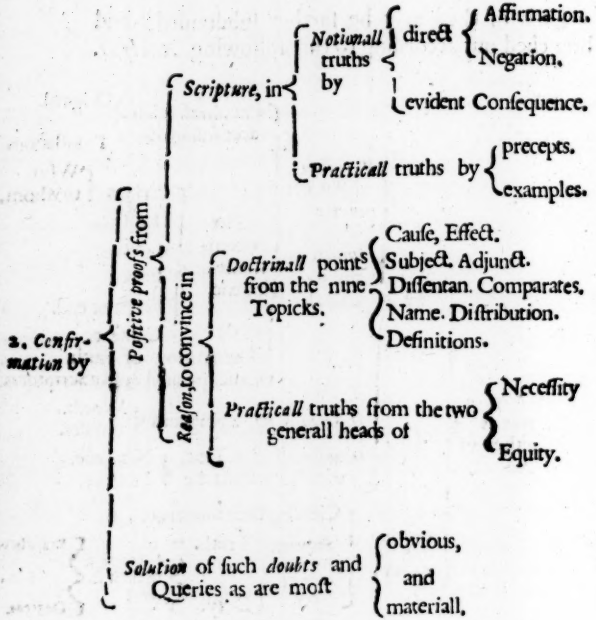
Suitable to these, the chief parts of a Sermon.

are these three; { Explication. / Confirmation. / Application.

Each of these may be farther subdivided, and branched out according to this following *Analysis*.



2. *Confirm*


2. Confirmation by
Positive proofs from
Scripture, in
Notionall truths by
direct
Affirmation.
Negation.
evident Consequence.
Practicall truths by
precepts.
examples.
Reason, to convince in
Doctrinall points from the nine Topicks.
Cause, Effect.
Subject. Adjunct.
Differtan. Comparates.
Name. Distribution.
Definitions.
Practicall truths from the two generall heads of
Necessity
Equity.
Solution of such doubts and Queries as are most
obvious,
and
materiall.

3. Appli-

- 3. *Application*, which is either
  - *Doctrinall* for our information
    - More *generall*, in some truth to be acknowledged.
      - *Didactical* instruction.
      - *Elenctical* confutation.
    - More *particular*, of our own estates to be examined by Marks, which are commonly either
      - Effects.
      - Properties.
  - *Practicall*
    - *Reproof*, which hath two parts,
      - *Dissuasive* from
        - The aggravation of the sin,
        - Threats denounced.
        - Judgments executed.
      - *Directive*, wherein concerning
        - Impediments that hinder.
        - Means to promote, more
          - Remote.
          - Immediate.
    - *Consolation* by
      - Promises.
      - Experience.
      - Removing of scruples.
    - *Exhortation*, to be amplified by
      - *Motives* to excite the affections from
        - Profit.
        - Danger.
      - *Means* to direct the actions,
        - Generall.
        - Speciall.

Besides,

Beſides thoſe more eſſential parts recited in this Scheme, which belong to the very nature and *ſubſtance* of a Sermon; there are other leſſe *principal* parts alſo (not to be neglected,) which concern the *external forme* of it: Such as theſe;

- Preface.
- Tranſitions.
- Concluſion.

The firſt thing to be entred upon in this Fabrick or Method, is the Porch or Preface, which is not alwayes neceſſary in every common ſtructure: but only when ſome extraordinary occaſion does require it, or by reaſon of ſome ſpecial reference, which the text may have to that particular time and Auditory. And then it ſhould be *clear* and *permanent*, *ſhort* as being a thing on the by, and ſuch as may quicken attention unto the following diſcourſe.

The moſt general and effectual matter for a Preface, is, (that which was ſo commonly uſed by the Prophets of old) to perſwade the hearers. That it is *the Word of God* which is ſpoken to them, which concernes their *everlaſting happineſſe*, and *is able to ſave their ſouls*; That the Miniſters do but *ſtand in Chriſts ſtead*; That our *receiving or deſpiſing of them ſhall be reckoned as done unto Chriſt himſelf*; Which being believed and conſidered, will be a ſtrong engagement upon the hearers, unto thoſe three qualifications, which are the chief ends of prefacing, namely, to make them

Jam. 1. 21.
2 Cor. 5. 20.
Luk. 10. 16
1 Theſ 4. 8.

- Favourable.
- Teachable.
- Attentive.

The

The next thing to be done, is the *opening of the Text*, according to its proper ſenſe and meaning; To which purpoſe we may give ſome brief Analytical explication of the Chapter, or at leaſt ſo much of it as may ſerve to clear the Text, and ſhew the dependance of it on the coherent words.

All Scriptures are either *manifeſt* or *cryptical* and obſcure. Matters that are *abſolutely neceſſary* to ſalvation, are expreſt in the firſt of theſe. Other truthes, whether Hiſtorical, Doctrinal, or Practical, may be ſometimes involved in doubtful difficult expreſſions.

In the unfolding of which we muſt obſerve, that if the natural and moſt obvious ſignification of the words do manifeſtly diſagree with other perſpicuous Scriptures, then we are to ſeek for ſome other meaning, which muſt alwayes be conſonant with the words and other circumſtances of the place.

In the finding out of this, we are not ſo much to conſult with our own fancies: for *no prophecie in Scripture is of any private interpretation*, but with the Holy Ghoſt himſelf, who beſt underſtands his own meaning. 1 Pet. 1. 20. Neh. 8. 8.

All difficult expreſſions ſhould firſt be examined according to their *original*, and moſt authentick tranſlations, which will give much light to the true meaning of them. Though it will be needleſſe to mention any various readings, tranſlations, or interpretations of Scripture to a vulgar auditory, becauſe it is apt to ſtagger them, and to raiſe doubts, rather then to confirme and ſettle them; But we ſhould pitch upon that, which upon

on ſerious conſultation, we conceive in our own judgements to be moſt congruous and pertinent.

The circumſtances of the place will help much to illuſtrate any difficulty of it. The Rabbies have a ſaying, *Nulla eſt objectio in lege, quæ non habet ſolutionem in latere*, that is, there is not any doubt in the Law, but may be reſolved by the context.

We muſt be careful that all our interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The conſulting of theſe, will be a good means to preſerve us from perverting the Word of God by any dangerous heretical impoſition.

Dr. Reynolds Self-denial.

Beware of that vaine affectation of finding ſome thing new and ſtrange in every text, though never ſo plain. It will not ſo much ſhew our parts (which ſuch men aim at) as our *pride*, and wantonneſſe of wit.

Theſe new Projectors in Divinity are the fitteſt matter, out of which to ſhape, firſt a *Sceptick*, after that an *Heretick*, and then an *Atheiſt*.

There are divers Texts { Hiſtorical and Literal. / Typical and Allegorical. } that have a double ſenſe

So thoſe places concerning the brazen Serpent, *Numb.* 21. 9. *John* 3. 14. *Jonah* in the Whales belly, *Jonah* 1. 17. *Matth.* 12. 44. *Abrahams* two wives and ſonnes, *Sarah* and *Iſaac*, *Hagar* and *Iſhmael*, *Gen.* 21. *Gal.* 4. 22. The Law concerning the muzling the Oxe that treads out the corne, *Deut.* 25. 4. 1 *Cor.* 9. 9. In all which there is ſome typical alluſion primarily intended.

Allegorical interpretations may lawfully be uſed alſo,

alſo, when there is no ſuch natural reference, but meerly a fitneſſe by way of ſimilitude to illuſtrate any doctrine. Saint *Paul* gives example for this 2*Cor*.2.13,15. *Eph*.4.32.

But here we muſt obſerve theſe three qualifications, there muſt be { *Raritas.* *Concinitas.* *Utilitas.*

1. We muſt uſe them *ſparingly* and ſoberly.

2. They muſt be *ſhort* and *pertinent*, not forced and farre fetch't.

3. They muſt be uſeful, not for airy and unprofitable notions, being more proper for illuſtration then for proof.

It will be a great help for the underſtanding of the books of Scripture, to know their ſeveral times, references and order.

The five books of *Moſes* are as the firſt baſes, by which the whole frame of Scripture may be more eaſily apprehended.

The other *Hiſtorical books* that follow, will explain themſelves. The *Pſalmes* do moſt of them, in their occaſions and hiſtorical grounds, referre to the books of *Samuel*.

The *Prophets* are ordinarily divided into three ranks. 1. Thoſe that propheſied *before the captivity*, who referre to the hiſtory in the books of *Kings* and *Chronicles*, eſpecially the ſecond book. 2. Thoſe that propheſied *in the captivity*, concerning whoſe times there is but very little mention in the Hiſtorical parts of Canonical Scripture. 3. Thoſe that propheſied *after the captivity*, unto whom the Hiſtory of *Ezra* and *Nehemiah* hath ſome reference.

And so in the New Testament, the *Epistles* do many of them referre unto the Story of the *Acts of the Apostles*.

As for the ranking and succession of the books in Scripture, they were not writ in the same order as they are placed. But they are set down rather according to their *bulk* and largenesse, then their true order.

1. Those that were before the captivity, are to be reckoned according to this succession.

In the year before Christ.

920. *Obadiah*, *Jonah* } in the reign of { *Ahab*, 1 *King.* 18.23. *Jeroboam*, 2 *King.* 14.25

840. *Amos*, *Isaiah*, *Hosea*, *Micah*, *Nahum* } in the dayes of { *Uzziah*, *Jotham*, *Ahaz*, *Hezekiah*

780.

700. *Joel*,

680. *Habakkuk*, *Zephaniah*, *Jeremiah* } about the time of { *Manasseh*, *Josiah*, *Jehoiakim*.

610.

Ezekiel.

582. 2. In the captivity there prophesied { *Daniel*.

3. From the return out of captivity, till our Saviours coming, is reckoned 559 yeares. About the 18. yeare of this began *Haggai* and *Zechariah*, and not long after *Malachi*.

And so in the New Testament, though the larger Epistles are placed first, yet they were not written so. 'Tis probable that they were composed according to this order.

Since Christ

1 *Thes.*

1 *Theſſ.*		50.
Romanes	1 *Corinth.*	55.
1 *Tim.*	2 *Corinth*	56.
Titus.		57.
2 *Theſſ. Philip. Coloſſ. Galat. Epheſ. Hebr. Philemon.*		61.
2 *Tim.*		64.

So for the Canonical Epiſtles, that of *James* is thought to be written firſt, then thoſe of *Peter*, then *Jude*, and laſtly *John*. Lud. de Tena, Iſag. See Lud. Capelli Hiſtoria Apoſtol.

Thus likewiſe for other particular books, that of the *Pſalmes*, ſome conceive that the 108. ſhould be firſt, where *David* doth ſtirre up and prepare himſelf to this work of making Pſalmes; *O God, my heart is ready, I will ſing and give praiſe*; And the 72. *Pſalm* the laſt, becauſe it concludes with this paſſage; *The prayers of David are ended.* The ordering of them is not *jure divino*, though it be of very great antiquity, for Saint *Paul* doth expreſly quote *the ſecond Pſalm*, *Acts* 13.13.

The right apprehenſion of theſe general notions concerning the proper times and order of ſeveral books, may be one good help to the true interpretation of Scripture.

Next to the unfolding of any abſtruſe and difficult ſenſe, we are to conſider likewiſe the very words and phraſes, amongſt which, if there be any *ambiguous*, they muſt be diſtinguiſhed and applied according to their proper ſignification in the Text; *Tropes* and *Figures* being explained in their *natural meaning*.

As for the *diviſion* of the text, it will be needleſſe, unleſſe either the *explication of Termes*, or the

deduction of Doctrines from the ſeveral parts, do require it. That common practice of diſſecting the words into minute-parts, and enlarging upon them ſeverally, is a great occaſion of impertinency, and roving from the chief ſenſe.

The text having been thus unfolded, the next thing to be done is the inferring of *Obſervations* from it, which ſhould alwayes follow from the words by a ſtrong Logical conſequence. The wreſting of Scripture unto *improper truths*, may eaſily occaſion the applying of them unto *groſſe falſehoods*.

Theſe obſervations may be of ſeveral kindes, either { Mediate and more remote. / Immediate and principal.

Of the firſt kinde are ſuch as are raiſed from the *occaſion*, *coherence*, *manner*, *circumſtances*, *order*, *denomination* of the text; As whether it be a precept, exhortation, threat, promiſe, petition, deprecation, ſimiſitude, &c. All which may afford ſeveral hints of inſtruction, and are not to be paſſed over without notice. Though theſe points ſhould be only touched at *briefly* on the by; and thoſe only inſiſted upon *largely*, which we conceive to be moſt agreeable unto the principal immediate ſcope of the Holy Ghoſt in that Scripture.

And theſe obſervations muſt be laid down in the moſt eaſie perſpicuous phraſe that may be, not obſcured by any Rhetorical or affected expreſſions; for if the hearers miſtake in that, all that follows will be to little purpoſe.

The Doctrine being mentioned, (if there be a-

ny

ny neceſſity) we may briefly *clear the inference of it*, by ſhewing its neceſſary dependance on the text.

Then (if the matter be capable of it) we may farther enlarge it in its ſeveral *branches* and *degrees*, by ſhewing the full latitude and extent of every *truth* or *duty*.

The Text and the Doctrine being thus opened, we ſhould in the next place deſcend to the Confirmation of it; Remembering alwayes to connect theſe ſeveral parts, by ſome plain and brief *tranſition*, that ſo the method may be the more perſpicuous.

Now here are two ſorts of proofs { *On.* / *Διότι.* }

The *Quod ſit*, and *Cur ſit*, *That 'tis ſo*, and *Why it is ſo*. The firſt is properly from *Teſtimony*, either { Divine. / Humane. }

Divine Teſtimony is either from ſome Scripture { Precept. / Example. }

1. For *Precepts*, it will be needleſſe to heap up many proofs: but 'tis enough to ſuggeſt two or three of the moſt pertinent places, with ſome brief explication of them.

2. For *Examples*, it is a rule, *Exempla magis movent imparia*. There may be much advantage in the inequality of examples: Lilies, Sparrows, Piſmires, Heathens.

Teſtimonies of Fathers, Decrees of Councels, Rev. 2. 10.
Conſent of Churches, Confeſſion of Adverſaries,

may all be of good use, if they are suitable to the matter and Auditory. Testimonies of Heathen men may be proper to shew a truth agreeable unto natural light.

Though Scripture can best inform us, what is true and false; yet humane Records can tell us what is new, and what is ancient.

But here, we must be careful that we do not let *Hagar* the handmaid out-brave her Mistresse *Sarah*: that we do not prefer blear-ey'd *Leah* before beautiful *Rachel*. To stuffe a Sermon with citations of Authours, and the witty sayings of others, is to make a feast of vineger and pepper, which may be very delightful, being used moderately as *sauces*, but must needs be very improper and offensive to be fed upon as *diet*.

The *Reasons* of the doctrine should be such as may *convince the judgement* concerning the reasonablenesse of any truth or duty, which are herein distinguishable from the *motives*, belonging to the Application, because these refer properly to the convincing of the judgement, those to the *exciting of the affections*.

In *practical* matters, the general heads from whence the reasons are deducible, are these two, { Necessity, / Equity: which are capable of very many subordinate branches.

In other *notional* doctrinal points, the 9. Topicks, to which we are directed in *Logick*, and *Rhetorick*, may be good helps for the invention of proper arguments.

When we have confirmed the Proposition by *positive*

positive proofs; the next thing to be done, is the removing of such *doubts* and *queries*, either from carnal reason, or ambiguous Scriptures, as are most naturally emergent and proper.

Not that any evident position or consequence from Scripture does need all this proof in it selfe, but the better to instruct us in the agreement and harmony of sacred Writ, and the more powerfully to convince the judgement, which in some cases will be apt to finde out shifts and evasions, whereby to delude it self and escape conviction, whereas we shall embrace any doctrine, with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us with a full stream of evidence. But here we are to remember, that the too long insisting on a confessed truth, is apt to nauseate and flat the attention.

Having thus passed over the *doctrinal part* in the *explication* and *confirmation* of the words, we are in the next place to descend unto the *application* of them, which is the life and soul of a Sermon, whereby these sacred truths are brought home to a mans particular conscience, and occasions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by several Authors, according to a double acception; sometimes it is taken more strictly; as it is distinguished from the Uses, and refers only to those particular passages of them, which do more especially concern the present time and auditory. Sometimes it is taken more largely, as it comprehends

hends all the Uſes that are inferred from the doctrine. And ſo I underſtand it in this place.

In the enlarging of this we are to obſerve this caution, That the ſeveral heads or Uſes we are to inſiſt upon, muſt not here be handled in a *general notional* way, as in the doctrinal parts; but in ſuch a *home and applicatory* manner, as may have ſome peculiar reference unto the hearers.

The chief Rules or Canons that concerne this part, are theſe two.

1. Every Scripture does affirme, command, threaten, not only that which is expreſſed in it, but likewiſe all that which is rightly deducible from it, though by *mediate conſequences*.

1 Cor. 20. 11. 2. An example hath the force of a rule; All of them *being written for our learning*. But then we muſt be careful to examine and diſcerne whether the example be *extraordinary* or *ordinary*, according to which the application muſt be properly made.

The Apoſtle tells us that the whole Scripture is given by inſpiration from God, and is profitable πρὸς διδασκαλίαν, *for Doctrine*, πρὸς ἔλεγχον, *for redargution*, πρὸς ἐπανόρθωσιν, *for correction*, πρὸς παιδείαν, *for inſtruction in righteouſneſſe, that the man of God may be perfect, being perfectly inſtructed in every good work*, 2 Tim. 3.16.

In that place all the Uſes to which Scripture may be applied, are briefly ſet down.

Application is either { Doctrinal. / Practical.

Doctri-

Doctrinal application is for our information in ſome truth to be known or believed, which muſt follow from the doctrine before delivered and confirmed by a natural Logical conſequence, as that doctrine does from the text.

And this is of two kindes, { Didactical. / Elenchtical.

1. *Didactical*, in ſome poſitive truth, πρὸς διδασκαλίαν, which is commonly ſtiled a Uſe of *Information*, and ſhould conſiſt of ſuch pertinent doctrinal truths, as will moſt properly follow from the Obſervation: In the deducing of theſe it would be an endleſſe buſineſſe to take in all thoſe inferences that are remote or collaterall: But we ſhould pitch upon ſome few that are more principal and immediate. Where thoſe Logical directions may be uſeful, concerning the collecting, 1. Of a general from a ſpecial, as *Rom.* 4.3.4. 2. The leſſe from the greater, as *John* 10.25. *Rom.* 8.32. 3. The greater from the leſſe, 1 *Cor.* 9.9, 10. 4. The effect from the cauſe, *Heb.* 2.8. 5. The cauſe from the effect, *John* 6.45; &c.

2. *Elenchtical*, πρὸς ἐλέγχειν, in ſome controverted point, which is uſually called a Uſe of *confutation*, for the refuting of ſuch erroneous poſitions as do ſubvert the truth.

Where it will be needleſſe to raiſe up any old obſolete errours, as now lie dead and do not trouble the Church: but we ſhould take notice only of ſuch as being pertinent to the ſubject in hand, do

do moſt infect the preſent times and places where-in we live.

And here we ought to be ſpecially careful, that we manage theſe polemical diſcourſes, 1. With ſolid preſſing arguments, making our anſwers as clear as the objections; for if theſe be plain, and thoſe perplexed, in ſtead of confuting we ſhall rather confirm the errour.

2. With much weakneſſe and lenity, in differences not fundamental, 2 *Tim.* 2. 25. Soft words and hard arguments being the moſt effectual way to convince.

Another part of this applicatory information, may be for the diſcovery of our own particular eſtate and condition, in regard of our aſſent unto any truth or practice of any duty, where we are to try our ſelves by marks or ſignes, and theſe for the moſt part are in the nature of { Effects, / Properties, } which are the ſureſt demonſtrations of the nature of any thing.

Practical application is either, περὶς { ἐπανόρθωσιν. / παιδείαν. }

1. For correction of manners, commonly ſtiled a Uſe of reproof, terrour, dehortation, to diſſwade and fright men from any ſinful courſe. In the urging of this, there is much prudence to be expreſt in diſtinguiſhing betwixt ſins of infirmity, and ſins of wilfulneſſe and frowardneſſe, and accordingly proportioning the ſeverity of our reproofs.

This is generally to be obſerved, that in all reprehenſions, we muſt expreſſe rather our *love* then our

our anger, and ſtrive rather to convince then to exaſperate. Though, if the matter do require any ſpecial indignation, it muſt be the zeal of a diſpleaſed friend, rather then the bitterneſſe of a provoked enemy. 'Tis too much levity to check men in an Ironical jearing way, and 'tis too much raſhneſſe to reprove men in a furious revengeful manner.

This Uſe ſhould be more eſpecially directed againſt thoſe particular ſins of the times and places wherein we live. And becauſe in it ſelfe, it may be very diſpleaſing unto the guilty hearers, which will much prejudice the power and operation of it; we ſhould therefore ſweeten it by ſome gentle inſinuations, wherein it might appear that it proceeds from our affection and care of their welfare. That there is a neceſſity of inſiſting upon it, both from our duties, and their danger.

The proper heads for amplification of this Uſe, are twofold, { Diſſwaſive. / Directive.

1. *Diſſwaſive*, may have theſe three heads.

Firſt, the *aggravation* of the ſinne.

Secondly, the *threats* denounced againſt it.

Thirdly, the *judgements* executed upon it.

All which are farther capable of many ſubordinate amplifications, by comparing one ſinne with others that are like or leſſe. By mentioning the evil effects, conſequences, adjuncts, facility, or difficulty, indignity,, or any other argument that may breed in us *ſhame* and deteſtation of the ſinne, *compaſſion* of our own ſelves, *repentance* for our offences paſt, and greater *vigilancy* for the future.

2. The

2. The *Directive* part should mention the *impediments* that hinder, and such *means* or helpes whereby we may be enabled to avoid and overcome any sinne. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct unto the remedy and cure of it. And for this the prescriptions must be various, according to the several kindes of offences. But this directive part is reducible also under the Use of Exhortation, only here is the difference, that in this place it does properly belong to *Dissuasion*, in the other to *Persuasion*.

2. Παιδία, or *Instruction in righteousnesse unto every good work*, may include { Consolation. / Exhortation.

1. A Use of *Consolation* is, when we apply the comforts that arise from any doctrine unto the particular state and consciences of our hearers. This is one main end of the Scriptures, which
Rom. 15, 4 were written for our learning, *that we through patience and comfort of the Scriptures might have hope*. And it should be the special care of a Minister, to attend τῇ παρακλήσει, unto Consolation,
Isa. 40. 1. (as that word may signifie) like a wise Physician
1 Tim. 4. 14. to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges*.

This Use may be amplified by these three heads.

1. By the Promises that are made in Scripture.
2. By the experience of others.
3. By removing of such doubts and scruples, as

an

an afflicted ſoule might ſuggeſt.

In all afflictions, whether outward or inward, we ſhould endeavour to chear up the faith of the dejected hearer, by propoſing ſuitable comforts, by raiſing his thoughts from *ſenſe* to *faith*, from *preſent* things to *future*: Preſſing upon him the conſideration of Gods *wiſe Providence*, by which all things are diſpoſed for the beſt: His *ſure Promiſes* in Chriſt, by whom we may certainly enjoy plentiful redemption and eternal glory. And though for the preſent the way of Piety may ſeem to be full of trouble and oppoſition, yet 'tis moſt ſafe in the *iſſue*, and the day of redemption does draw nigh, when thoſe that are good ſhall be delivered from all their ſufferings, and every man ſhall receive according to his work. Eccl. 3.11. Rom. 8.28

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis ſo principal a part of preaching, that *Acts* 13.15. All that was to be ſpoken is called *Exhortation*. The chief end of an Oratour is to perſwade (ſay the Philoſophers); *Finis Oratoris eſt perſuaſio.* And therefore that Preacher, who in his diſcourſes does only flouriſh in general notions, and does not drive at ſome particular argument, endeavouring to preſſe upon his auditory, the *belief* or *practice* of ſome *truth* or *duty*, is like an unwiſe Fiſher, who ſpreads his net to the empty aire, where he cannot expect any ſucceſſe of his labours.

This Uſe hath two common heads of amplification { Motives to perſwade. / Means, to direct.

1. *Mo-*

1 *Motives* should be such, as do most properly and powerfully work upon the *affections*, and therefore are derivable from those two general places, of

1. { 1. *Benefit* in doing it. } { *Honestum.* *Utile.* *Jucundum.* }
2. { *Hurt* or *danger* in neglecting it } { *Malum.* *Inutile.* *Amarum.* }

Laudabile, Possibile, Facile.

which are capable of very many subordinate branches, and these may sometimes be the more effectually pressed, by adding to them some affectionate conjurements and obsecrations, like those of the blessed Apostle, *Eph.* 4.1. *I beseech you brethren by the mercies of God*, 2 Tim. 4.1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, &c.*

1 Cor. 1.10
Phil. 2.1.2

2. *Means* or directions should consist of such particulars, as may best conduce to the attaining of any *grace*, or the *performance* of any duty. And these may be either,

1. *General*, as Prayer, seeking it from God who is the foundation of all good. Setting apart some solemn time for our more particular enquiry after it. Improving our abilities and opportunities to this purpose, &c.

2. More *Special*, according as the nature of several subjects shall require, and Scripture or experience direct.

These are the chief Uses to which Scripture may be applied. They are frequently mentioned under more and different names, but they are all reducible

ducible to these heads; It is not necessary they should be all insisted upon in every Sermon, but only such of them, as may be most *suitable* to the Text, and *seasonable* to the time and auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered that they may revolve upon them, and be careful to renew that impression, which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ ἤθη, do best suit with the *introduction*, which must insinuate into the love and attention of the hearers; so τὰ πάθη, more *eager and vehement affections* will best become the Conclusion, as supposing then that we have wonne the cause we did contend for, convinced and perswaded the auditory beyond all opposition.

And therefore here it will be proper to recapitulate some of the most effectual arguments, which may leave the hearers moved and stirred up in their affections.

Thus much briefly concerning the most easie *method*, and true *Logick* of a Sermon, which was the first thing proposed to be discussed, and being rightly understood, may be a very great help to facilitate this service of preaching.

The next general head to be insisted upon is, concerning the invention of *matter*, where there are two things considerable.

1. The seasonableness of it to the time and auditory.

2. The pertinency of it to the text, or subject we are to treat of.

The first of these must be left to the prudence of the Minister in distinguishing of times and emergencies, in applying himself to the several conditions and necessities of his hearers, whether they are to be taught and instructed in some necessary truth, or to be excited unto some necessary duty; To which purpose, he must consider whether the generality of his hearers, be either ignorant or knowing, whether enemies to Religion, or professors of it, whether meerly formal or truly pious, whether more chearful and zealous, or more cold and sluggish; According to which variety, his Doctrine and expressions must be variously suited. To use the same matter and manner in all auditories is as if a Shoemaker should make all his ware of an equal size, for children and men, great and little, there being as much difference betwixt the inward gifts and necessities, as betwixt the outward statures. As in other invitations we carve that to the guests which is most suitable to their several palats and appetites; So in these spiritual feasts, we should be careful to fit our preparations unto the capacity and edification of the hearers. This is the meaning of the Holy Ghost, ὀρθοτομοῦντα τὸν λόγον, *rightly to divide the Word of truth*, when like a faithful *Steward* he does proportion his dispensations according to the exigencies of the Family, when like a wise Physician he does fit his prescriptions according to the several necessities of his Patients. This is to have *the tongue of the learned, which knows how to speak a word in due season.*

Luk. 12. 42.
Isa 50. 4.

2. The

2. The matter must be pertinent and natural unto the subject we are to insist upon: for want of skill in the invention of this, many men, (especially young beginners) are very apt to complain of much dryness and slowness in their compositures: and to take any hint of flying out into impertinent amplifications, not being able to enlarge themselves, and keep close to their Text.

Now there is a threefold remedy against this:

Prayer.
Reading.
Meditation.

By the first we must be prepared and directed, both in our judgements and affections. By the second we may inform and furnish our selves with materials. By the third we may digest them into the most proper way for the edification of others. *Lectio inquirit, oratio postulat, meditatio invenit, contemplatio degustat,* (saith a Father,) Prayer does desire, Reading does enquire, Study and Meditation do discover and digest. Auguſt. de Scalis parad. c. 2.

1. *Prayer*, that God would direct and enable us for the particular service that lies upon us. It was a usual saying of *Luther*, *Bene orâsse est bene studuisse*; He alwayes found himself in best temper for study, when he had first composed his thoughts, and raised up his affections by prayer; And certainly the weightiness of the service may

justly deserve this preparation. For if Queen *Esther*, if *Nehemiah*, being to speak unto an earthly King, for the temporal safety of their people, did first prepare themselves this way, much more then should Ministers, who are to be Embassadours from the great God, concerning that weighty businesse of mens eternal salvation.

2. *Reading*. It was the Apostles advice to *Timothy*, 1 *Tim.* 4 13. *Give attendance to reading*. And he sayes that it is the study of the Scriptures, that must make *the man of God perfect, throughly furnished*, 2 Tim. 3 17. If this were necessary in those primitive times, when men were extraordinarily inspired with special gifts, much more now, when we cannot expect any immediate infusion, but must apply our selves unto the naturall proper meanes of attaining any ability.

3. *Meditation* and *study*, 1 Tim. 4. 15. *Meditate on these things*, give thy self wholly to them, ἐν τούτοις ἴσθι, *Be in them*, which phrase implies much intention and industry in our studies. *Demosthenes* would have such a one branded for a pernicious man to the Common-wealth, who durst propose any thing publikely which he had not before hand seriously pondered. What impudence is it then in the great businesse of salvation, when a man appears before the Church, Angels, God himself, to discourse in a loose irreverent manner, so as to nauseate and flat the devotion and attention of the hearers, to prostitute the esteem and authority of that sacred ordinance?

Nic. Hemming. De Pastore

Let such rash persons consider, *Quale sit res vile*

ovile Christi, quam pulchra & Deo grata sit ovinum Christi societas, in cujus medio Dominus ille est, cui sol & luna famulantur, cui adsunt ministri ejus millia millium & decies centena millia; Quantæ molis est regnum Christi erigere, & Satanæ palatia demoliri, &c?

But now because amongst those helps of invention which fall under the rules of Art, this of *Reading* is one of the principal, therefore it will deserve a more large and particular consideration.

There are two things which in our reading and study may be of great advantage. 1. Good Books. 2. A right Method and *series* of matter to be first and most exactly enquired into.

There is no external help more effectual to direct a man unto pertinent useful matter upon all subjects and occasions, then a *well-contrived Library*, wherein upon any emergent doubt or difficulty, he may have recourse unto the advice of other grave and learned men, who (it may be) have bestowed a great part of their time and study, in the resolution of that particular business which he hath occasion to enquire into.

There are many men whose natural parts would extremely improve and grow very eminent, if they had but the knowledge and help of such Authors, as are most suitable to their *genius* and employment, whereas on the other side their abilities are much damped and kept low, whilest they are confined only to a scant ill chosen Library.

There is as much Art and benefit in the right

choice of ſome books with which we ſhould be moſt familiar, as there is in the election of other friends or acquaintance, with whom we may moſt profitably converſe.

And this knowledge of Books, as it is in it ſelfe a very *ſpecious* part of learning, making oftentimes more pompous ſhew then the knowledge of things; ſo is it likewiſe of very great uſe and advantage. For the attaining of this, the moſt proper effectual way is by our own ſtudy and experience in the works of ſeveral Authours; But becauſe that is a buſineſſe of vaſt induſtry and much time, ſcarce conſiſtent with the frequent returnes of publike ſervice required of a conſtant Preacher, unleſſe he be before-hand qualified for this, by his education and leiſure at the Univerſity; therefore there is another help to expedite our enquiry in this kinde, namely, the peruſal of ſuch books as do give a particular account of all Authors, the *times* when they lived, the *Works* they have publiſhed, with the ſeveral *ſubjects* they have inſiſted upon: Their *Editions, Tranſlations, corruptions*, their eſteem and authority; of which kinde there are ſeveral Writers, both Proteſtants and Papiſts. Such are theſe Diſcourſes.

Pauli Bolduani *Bibliotheca Theologica.*
Georg. Draudii *Bibliotheca Claſſica.*
Euſebius *de Scriptoribus Eccleſiaſticis.*
Geſneri *Biblioth. cum* Simleri *ſupplemento.*
Hieronymus *de Scriptoribus Eccleſiaſt.*
Fabiani Juſtiniani *Index Univerſalis.*
Johan. Molani *Biblioth. materiarum.*

Photii

Photii *Biblioth.*
Poſſevini *Apparatus ſacri.*
Sexti Senenſis *Biblioth.*
Trithemius *de Scriptoribus Eccleſiaſticis.*
Dav. Toſſani *Synopſis de Patribus.*
Gilberti Voetii *Biblioth. Theolog.*

Amongſt whom there are ſome that go by an Alphabetical order of the Authors names, as *Photius*, *Sextus Senenſis*, *Poſſevine*, *&c.* Others obſerve an Alphabetical order in ſetting down the ſeveral matters and ſubjects they inſiſt upon, as *Bolduanus*, *Draudius*, *Geſner*, *Juſtinianus*, *&c.* So that if a man would know either what ſubject any particular Authors have treated upon, or what Authors have treated particularly upon any ſubject, he may in them ſee references to this purpoſe.

Theſe are eſteemed the moſt advantageous helps for the underſtanding of Books in general; but more particularly the Authors, which are moſt proper and uſeful for the ſtudy of a Divine, are reducible to theſe three heads;

Thoſe which concern the ſtudy either of { Scripture. / The Body of Divinity. / Antiquity.

The underſtanding of Scripture being one of the chief buſineſſes of a Miniſter, to which all his other ſtudies are ſubordinate;

'Tis to be ſuppoſed therefore in the firſt place, that he is provided with the Old and New Teſtaments, both in their *Originals* and moſt authentick *Tranſlations.*

Translations of the Bible.

The chief Translations of the Bible may be distinguished into those which are either in the {Learned / Vulgar} Language.

The Translations of the Old Testament into the *learned* Language, are chiefly of five heads.

1. Into *Chaldee*, commonly called the *Targum* or *Chaldee Paraphrase*, which in the *Historical* Books do for the most part render the true sense of the Original, but in the *Hagiographa* is exceeding full of mistakes, and do seldome come near the right meaning.

2 Into *Greek*, the chief of which is the *Septuagint* by the 72. Interpreters, (as the Tradition goes) which hath been alwayes esteemed of great authority and repute.

The other great Translations by *Aquila*, *Symmachus* and *Theodosio* are now lost, excepting only some few fragments of them which yet remain.

3. Into *Arabick*; This Translation hath been formerly published only for some parts of the Bible, as the *Pentateuch*, Psalmes, and is by some learned men rejected, as being ignorantly done, not from the Original, but out of some other Translation, and by some corrupt copy. It hath since been published for the whole Bible in the King of *France* his late Edition.

4. Into *Syriack*; This hath been esteemed for genuine and faithful.

5. Into *Latine*, of which Version there are several kindes, but the chief of them are these five.

1. The

1. The *Vulgar*, commonly aſcribed to St. *Hierome*, though there be great reaſon to doubt of it.

2. *Pagnines* Tranſlation, which is of good antiquity and eſteem, publiſhed *An. Dom.* 1523. altered by *Arias Montanus* in the Interlineary Bible.

3. The *Tigurine* Tranſlation begun by *Leo Juda*, and finiſhed by other Reformed Divines, *Anno Dom.* 1543. publiſhed by *Robert Stephens* 1557. with notes annexed, which he aſcribes to *Vatablus*. Munſters.

4. The Tranſlation of *Sebaſtian Caſtalio*, which is for the moſt part very elaborate and ſubtile, but not without too much affectation of Elegance, publiſhed firſt, *Anno Dom.* 1551.

5. The Latine Verſion, which is in moſt common uſe amongſt us, being performed by thoſe learned men. *Fran. Junius*, and *Emman. Tremelius*, with very great diligence and judgement.

The Tranſlations of the New Teſtament into the learned Languages, are either into { *Syriack.* / *Latine.*

1. The *Syriack* is of good antiquity and eſteem, but was heretofore defective in ſome books, namely the 2. and 3. Epiſtles of *John*, the 2. of *Peter*, *Jude* and the *Apocalypſe*, which have been lately ſupplied by Mr. *Pocock*.

2. The *Latine* Tranſlations are chiefly of three kindes, namely, 1. The *Vulgar*. 2. *Eraſmus*. 3. *Beza*, which are all commonly known, and in their ſeveral kindes of good repute.

Now

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the eighth's time, by Mr. *Tindall* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latine* Version, and therefore are not esteemed of any great authority.

The *English* Translations that have been of most common use and greatest repute, are these three.

1. The *Geneva* Translation, so stiled, because it was finished in that place by some *English* exiles in Queen *Maries* time, being first published, *Anno Dom.* 1560.

2. The *Bishops* Bible in the beginning of Queen *Elizabeths* reigne, by Arch-bishop *Parker* and others, which because it was not so exact and carefully done, too often following the *Greek* rather then the *Hebrew*, and so liable to divers mistakes, (as may appear in the reading Psalmes of the *Liturgie*,) herefore King *James* caused another most exact translation to be made of it in his time, which is by way of distinction called,

3. The *Kings* Bible, being that which is now in common use amongst us.

Editions of the Bible. The various editions of the Bible in the learned languages have been so multiplied, that 'tis not easie, (if possible) to recite them. Amongst those that are esteemed either of greatest Antiquity, Elegance or Correctedness, I still mention some of the chief.

Hebrew with Translations. 1. The *Hebrew*, with other Translations annexed, is of several kindes and editions.

The

The Complutenſian in *Spaine*, containing the *Hebrew*, *Greek*, *Latine*, together with the *Targum* upon the Pentateuch, in ſix Tomes fol. *An. Dom.* 1515.

Munſters edition with his *Latine* Verſion, and ſome Notes out of the *Rabbines*, Printed at *Baſil. An. Dom.* 1534.

The King of *Spaines* Bible; Printed at *Antwerp.* 1571. in 8. *Tomes fol.* Containing the *Hebrew* Text, the *Septuagint*, the *Chaldee* Paraphraſe and Vulgar, with a *Latine* Tranſlation of the 70. and *Targum.* And for the New Teſtament, the Original *Greek*, the Vulgar and *Syriack* Verſions, together with a *Latine* Tranſlation of the *Syriack* by *Guido Boderianus.* Beſides, an Interlineary Bible, and a large *Apparatus.* All very elegantly and correctedly printed.

Vatablus his edition in 3. *vol fol.* 1586. Containing the *Hebrew*, the *Septuagint* and *Latine.*

The King of *France* his Bible, lately printed at *Paris*, containing all that is in the King of *Spains* edition, excepting only the Interlineary Bible, and the *Apparatus*, and having further added the *Samaritane* Pentateuch, and a Tranſlation of it, a *Syriack* Tranſlation of the Old Teſtament, and an *Arabick* Tranſlation of the whole Bible, with *Latine* Tranſlations to each of them. A very pompous magnificent work, had the *Corrector* beſtowed as much diligence and skill, as the *Publiſhers* did coſt.

2. The edition of the Hebrew Text without Tranſlations, are likewiſe of divers kindes. Hebrew alone.

By *Plantine* with much truth and exactneſſe both

both in *fol.* — 4°, — 8°. — with and without points at ſeveral times.

By *Robert Stephens* at *Paris* in 4°. in a very faire large Character, and after very elegantly and moſt correctedly in 16.

By *Hutter* in a faire elegant character, which diſtinguiſheth the radical and ſervile, the deficienr and quieſcent letters. *Hamburg.* 1587.

By *Baxtorfe*, with large *Rabbinical* Notes and Comments. 1618.

Septuagint 3. The *Septuagint*, diſtinct from the Original Text, is printed at *Rome*, and at *London*. At *Franckford* and *Paris* with a Latine Tranſlation, and the fragments of the old *Greek* Interpreters, *Aquila*, *Symmachus* and *Theodoſio*; which fragments may likewiſe be had diſtinct in *Druſius* his *Fragmenta Veterum*, augmented with ſeveral other Explications and Annotations of his own.

4. The New Teſtament for the chief edition of it hath been mentioned before, beſides which New Teſt. there are very many others that are commonly known.

Next to theſe there are ſome other Diſcourſes that in their ſeveral kindes may be very uſeful. Amongſt theſe ſome are

1. Preparatory.
2. Principal and more direct.

1. Thoſe may be ſtiled *Preparatory*, which lay down rules and directions for the profitable reading, and right interpretation of Scripture; Such as theſe

Ferdin. *de Eſcalante Clypeus concionatorum.*

Wolfang. Franzius *de Interp. S. Script.*

Salom,

Salom Glaſſii *Philologia ſacra.*
And. Hyperius *de S. Script lectione.*
Flaccii Illyrici, *Clavis Scripturæ pars ſecunda.*
Jo. Euſeb. Nierembergius *de Origine Scripturæ.*
And. Rivet. *Iſagoge.*
Nicol. Serrarii *Prolegom. Biblica.*
Ludov. *de Tena Iſagoge.*
Michaelis Waltheri *Officina Biblica.*

2. The Books that do more *principally* and directly tend to make a man a good Textuary, may be reckoned up under theſe three Heads:

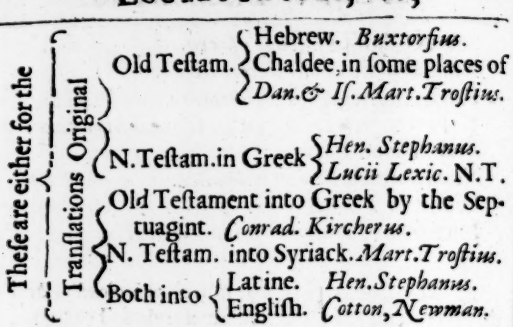
1. Concordances.
2. Commentaries.
3. Reconcilers.

1. *Concordances* are of very great uſe, both for the unfolding of difficult texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the moſt proper quotations, as alſo for the directing of us unto ſuch texts of which we have only ſome confuſed imperfect remembrance.

Theſe are of two kindes, for { Words. / Things.

Concordances for *words*, are thoſe which reckon up the ſeveral places wherein ſuch a word is mentioned.

Theſe



A Concordance of *things* does summe up all the pertinent Scriptures unto any particular head or common place, which drive at the same sense, though it may be of different words. Some of these are in *Latine*, as

Allotti *Thesaurus.*
Berchorii *Index moralis.*
Pet.Eulardi *Concordantiæ morales.*
Marlorati { *Thesaurus.* *Enchiridion.*
Dan.Tossani *Index.*
Georgii Viti *Doctrinale Bibliorum.*

There are some others of this kinde in our *English* Tongue:

Mr. *Bernards Thesaurus Biblicus.*
The *Fort-Royal* of the Scriptures.
Clarks *Holy Oile.*
Wilsons *Dictionary.*

Unto these may be added those Treatises that handle the several acceptions of words and phrases in Scripture; as

Flaccii

Flaccii Illyrici Clavis Scripturæ.
Mr. *Leigh's Critica Sacra.*
Petri Ravanelli bibliotheca ſacra.
Commentators are either { Matter. / upon ſome particular } Books.

Thoſe I ſtile Commentators upon *matter*, who do inſiſt upon the explaining of ſome peculiar ſubject, diſperſedly contained in the ſeveral parts of Scripture. Such are thoſe that handle

Scripture-Philoſophy, as,

Valeſius *de Sacra Philoſophia.*
Levinus Lemnius *de Plantis ſacris.*
Franc. Rueus *de Gemmis ſacris.*
Wolf. Franzius *Hiſt. Animalium ſacr.*
Joan. Buſtamantinas *de Animalibus S. Scripturæ.*

Scripture-Chronology, as,

Hen. Alſtedii *Chronologia ſacra.*
Hugh Broughtons *Conſent.*
Laur. Codomanni. *Annales. S. Scripturæ.*
Mr. Lightfoot his *Harmony.*
Sir Walter Rawleigh's *hiſtory.*
Jac. Saliani *Annales, à creatione ad Chriſtum.*
Joſ. Scaliger *de Emendatione Temporum.*
Dr. Drake.
Ja. Uſherii *Annales.*
Dr. Simſons Chronologia.

Scripture-Geography, or Topography, as,

Jo. Adamannus *de ſitu terræ ſanctæ.*
*Chriſt. Adricomii *Theatrum terræ ſanctæ.*
Bocharti Geographia ſacra.

David

David Chytræi { *Itinerarium.* / *Chronic.* } *totius S. Scrip.*

Mr. Fuller *Holy land.*
The Travels of the Patriarchs.

Scripture-Measures and Weights, as,

Boizardus.
Dav. Chytræus.
Rob. Cenalis.
Pet. Ciaconius,
Epiphanius.
Hulsius.
Joh. Mariana.
Occho.

The Proverbial expressions either used or alluded to in Scripture, or *Adagialia Sacra*, as,

Martin. Delrius.
Joan. Drusius.
Andreas Schottus.
Joach. Zehner.

The Allegories in Scripture.

Isidor. Hispalensis *de Alleg.*
Hieron. Laureti *Sylva Alleg. totius Scripturæ.*
Ottomarus Luscinius.
Roberti Holcot. *Alleg. utriusque Testamenti.*

The Schemes and Tropes used in Scripture.

Beda.
Cassiodorus.

Flaccius

Flaccius Illyricus *in parte secunda.*
Bartholl. Westhemeri *Tropi insigniores ex utroque Testamento.*

There might be divers other the like subjects instanced in, but these are some of the chief. Now in all difficulties that referre to any of these heads, a man may expect more full satisfaction from those Authors that *purposely* insist upon them, then from others, who do more *promiscuously* comment at large.

Commentators upon the Books of Scripture are very numerous, and of various kindes: I shall mention only some of those, whose names are common and most eminent.

Upon the whole Bible.

See many other Commentators mentioned in Possevin Draudius Schottus, Bejodnerus. The Oxford Catalogue.

* ENgl. Annotat.
Hugo Cardinalis.
* Diodate. Annot.
* *Hugo Grotius*
Io. de la Hay.
Nicol. Lyranus
Mariana
Steph. Monothius
* *Pareus*
Conrad. Pelicanus
Piscator
Emman. Sa.
Iacob. Tirinus

On the Pentateuch.

Hen. Alstedius
Benedict. Aretius
* Henr. Ainsworth.
Iac. Bonfrerius
Io. Brentius
Francis. Iunius
Tho. de Vio Cajetanus.
* *Johan. Calvinus*
Seraph. Cappo à Porrecta
Catena Veterum.

Dav. Chytræus
Jo. Drusius
* *Paulus Fagius*
Ferus
Gregorius Magnus
Arth. Jackson
Corn. à Lapide
Olaster.
Fab. Paulutius
Piscatoris Quæstiones
* *August. Steuchus Eugubinus*
* *Theodoret*
* *Tostatus*
Jo Trap.

On Genesis.

Tho. Aquinas
Augustinus.
Jo. Chrysostome
Cyrillus Alexand.
Mart. Delrio
Benedict. Fernandez.
Jo. Gerhardus
Jo. de la Hay
D. Hieronymus
Mart. Lutherus
Aug Marlorate
* *Pet. Mart.*
Jo. White. on 3 first ch.
Needler
Wolf. Musculus
Joh. Mercerus
Marinus Marsenius
Origenes
Dav. Pareus
Ben. Pererius
* *And. Rivet.*
Victorin. Strigelius
* An. Willet
Lod. Ystella
Hulder. Zuinglius
Christ. Cartwright
Runigepius

Upon Exodus.

Jo. de la Hay
Lansenius in 15 priora cap.
Arth. Lake *in cap.* 19
* *Lorinus*
Christoph. Pelargus
Balthazar. Pacz.
in 15. p. cap.
Benedict. Pererius in 15. p. cap.
* *And. Rivet.*
* And. Willet.
Hulder. Zuinglius
Christ. Cartwright
Brentius

On

On Leviticus.

Cyrillus Alexand.
* *Jo. Lorinus*
Origenes
Chriſtoph. Pelargus
Pet. Serranus
* *An. Willet*

On Numbers.

Guil. Atterſol
Franciſ. Junius
* *Johan. Lorinus*
Origenes
Chriſt. Pelargus

On Deuteronomy.

* *Jo. Lorinus*
Mart. Luther
Chriſtoph. Pelargus
Aug. de Quiros.
* *Jo. Wolfius*

On Joſhuah.

Auguſtinus.
Bonfrerius.
Brentius
Cajetanus
* *Calvinus*
Carthuſianus
Chytræus
Druſius
Jo. Ferus
Arth. Jackſon
Lavaterus
Corn. à Lapide
Jo. Mayer
* *And. Maſius*
Coſm. Magalianus
Arias Montanus
Origenes
* *Nicol. Serrarius*
Rupertus
* *Theodoret*
* *Toſtatus.*
Hugo. de S. Victore *
* *Jo Wolfius.*

On Judges.

Augustinus.
Jac. Bonfrerius.
Jo. Brentius.
Mart. Bucer.
Tho. de Vio Cajetanus.
Chytræus.
Jo. Drusius.
Jo. Ferus.
Corn. à Lapide.
Ludo. Lavater.
Jo. Mayer.
Pet. Martyr.
Arias Montanus.
Cosma. Magalianus.
Pellicanus.
Rich. Rogers.
Nic. Serrarius.
* *Theodoret.*
* *Tostatus.*
Hugo de S. Victore.

On Ruth.

Gab. Acosta.
Ven. Beda.
Jac. Bonfrerius.
Jo. Brentius.
Tho. à Vio Cajetanus.
Chytræus.
Joh. Drusius.
Lud. Lavater.
Corn. à Lapide.
Jo. Mayer.
Pellicanus.
* *Gasp: Sanctius.*
Nic. Serrarius.
Topshell.
* *Tostatus.*
* *Theodoret.*
Hugo de S. Victore.

On Samuel.

Jo. Brentius.
Tho. de Vio Cajetanus.
* *Jo. Calvinus.*
Dion. Carthusianus.
Joh. Drusius.
Hieronymus.
Corn. à Lapide.
* *Pet. Mart.*

Men-

Mendoza.
Jo.Mayer.
Origenes.
Pellicanus.
Nic. Seriarius.
* *Gasp.Sanctius.*
* *Victor.Strigelius.*
* *Theodoret.*
Toſtatus.
Hugo de S.Victore.
* An.Willet.

On the Kings.

Jo. Brentius
Cajetanus
Carthuſianus
Jo.Druſius
Corn. à Lapide
* *Pet. Martyr*
Jo.Mayer
Origines
Pellicanus
Nic.Serrarius
* *Gaſp.Sanctius*
Victor.Strigelius
* *Theodoret*
* *Toſtatus.*
Hugo de S Victore

On the Chronicles.

Cajetanus
Carthuſianus
Hieronymus
Corn.à Lapide.
Lud.Lavater
Jo.Mayer
Nic.Serrarius
* *Gaſp.Sanctius*
* *Theodoret*
* *Toſtatus.*

On Ezra.

Ven.Beda
Jo.*Brentius*
Cajetanus
Lavaterus
Corn.à Lapide
Jo.Mayer
* *Gaſp.Sanctius*
Hugo de S.Victore

On Nehemiah.

Beda
Brentius
Cajetanus
Ferus
A Lapide
Lavaterus
Jo. Mayer
Mr. Pilkinton
Nic. Serrarius

On Esther.

Brentius
Cajetanus
Druſius
Io. Fevardentius
Lavaterus
Corn. à Lapide
Jo. Mayer
Pet. Merlinus
Rabanus Maurus
Nic. Serrarius
* *Gaſp. Sanctius*

On Job.

Ambroſius
Tho. Aquinas
Auguſtinus
Beda
Io. Bolducus
Io. Brentius
* *Io. Calvinus*
* Joſ. Caryl
Catena 24. Græc. Doct.
Io. Cocceus
Balth. Corderius
Jo. Druſius
Jo. Ferus
Gregorius Mag.
Lud. Lavaterus
* *Jo. Mercerus*
Pet. Merlinus
Origenes
* *Jo. de Pineda*
* *Aug. Steuchus Eugubinus*
* *Gaſp. Sanctius*

On

On the Pſalmes.

Ant. Angelius
Hen. Ainſworth
Alex. de Ales
Ameſius
Tho. Aquinas
Auguſtinus
Beda
Bellarminus
Fred. Balduinus
Bonaventura
Bucerus
Cajetanus
* *Calvinus*
Carthuſianus
Catena Græc. Doct.
Euthymius
Euſebius Gæſarienſis
Dr. Mayer
Beza
Abbot
* *Jo. Foord*
Gilb. Genebrardus
Gregorius M.
Gregorius Niſſenus
Hieronymus
Corn. Janſenius
Pet. Lombardus
* *Jo. Lorinus*
* *Mollerus*
* *Marloratus*
Ar. Montanus
* *Wolf. Muſculus*
* *Muis*
Rob. Rollocus
Abra. Scultetus
Theodoretus
Viccars
Dickſon
Pierſon on 27. 84, 85, 87.

On the Proverbes.

Ro. Baynus
Ven. Beda
Cajetanus
* *Tho. Cartwright*
Jo. Dod
Hieronymus
Rob. Holcot
Ianſenius
Jermyn
A *Lapide*
Lud. Lavater
Luther
Melanction
* *Jo. Mercerus*
* *Salazar*
Dr. Mayer
Fran. Taylor
Jo. Trap

On Ecclesiastes.

Beda
Bonaventura
Jo. Brentius
Hugh Broughton
Thomas Cartwright
Jo. Cotton
Cajetanus
Jo. Ferus
Thomas Granger
Hieronymus
Jansenius
Lavaterus
Lorinus
Lutherus
* *Mercerus*
Melanchthon
* Will. Pemble
Jo. de Pineda.
Fra. Sanchez
Serrarius
Tollenarius
Hugo. de S. Victore
Jo Trap

On the Canticles.

Hen. Ainsworth
Hen. Alsted
Anselmus
Tho. Aquinas
Pet. Arboreus
Beda
Bernardus
Tho. Brightman
Carthusianus
Catena. Græc. Patrum
Jo. Cotton
Foliot.
Robotham
Mart. Delrius
* *Mich. Ghisler*
Gregorius M.
Gregorius Nissen
Hieronymus
Lutherus
Jo. Mercerus
Origenes
De Ponte
**Gasp. Sanctius*
Paulus Sherlogus
* *Theodoretus*

On Isaiah.

Tho. Aquinas
Did. Alvarez
Beda
Jo. Brentius

Hen-

Hen. Bullingerus
Cajetanus
* Calvinus.
* Cyrillus Alex.
W. Day
Euseb. Cæsari
* Fran. Foverius
Hieronymus
Cor. à Lapide
Lutherus

Oleaster in Isaiam
* Marloratus
Hen. Mollerus
* Wolf. Musculus
Mich. de Palatio
Hect. Pinetus
Aug. de Quiros
* Gasp. Sanctius
Abra. Sculteetus

On Jeremiah.

Tho Aquonas
Jo Brentius
* Io. Calvinus
A Castro
* Pet. à Figueiro
* Mich. Ghisterius

Hieronymus
A Lapide
Maldonatus
Origenes
* Sanctius
* Theodoretus

On the Lamentations of Jeremiah.

Gab Acosta
Tho. Aquinas
Bonaventura
Broughton
* Io. Calvinus
Mart. Delrius
Ferus
* Pet. à Figueiro.
Hieronymus
Cor. à Lapide
Jo. Maldonatus

* Pet. Martyr
Melanchthon
Origenes
Hector. Pintus
* Gasp. Sanctius
* Theodoret.
* Dan. Tossanus
John Udal.
Hugo de S. Victore
Hulder.
Zuinglius

Flaccius

On Ezekiel.

* Calvinus
Carthusianus
Will. Greenhil
Georgius Mag.
Hieronymus
Junius
A Lapide
Lavaterus
Maldonatus
Origenes
Hector. Pintus
* Amand. Polanus
Pellicanus
* Gasp. Sanctius
Pet. Sevranus
* Theodoretus
* Villalpandus
Steph. Zegedinus

On Daniel.

Hen. Alsted
Tho. Aquinas
Broughton
Bullingerus
* Calvinus
Carthusianus
Hieronymus
Fran. Junius
Cor. à Dapide
Lutherus
Maldonatus
Melancton
* Parker
Ben. Pererius
Hect. Pintus
Amand. Polanus
Rollocius
* Sanctius
* Theodoretus
Jo. Wingandus
* An. Willet

On the 12. minor Prophets.

Beda
* Calvinus
Carthusianus
Cyrillus Alex.
Danæus
Drusius
Steph. Fabricius
Pet. à Figueira
Hieronymus

Hem-

Hemmingius
Cor. à Lapide
Arias Montanus
Fran Ribera
* *Gasp. Sanctius*
* *Io. Tarnovius*
* *Theodoretus*
D. Mayer.
M. Hutcheson
M. Trap *on all Prophets*

On Hosea.

Jo. Brentius
Hiero. Guadalupensis
Lutherus
* *Jo. Mercerus*
Hen. Mollerus
Da. Paræus
Am. Polanus
* *And. Rivet*
Dr. Sibs
Dr. Reynolds
Imman. Trimelius
Theophylactus
* *Hieron. Zanchius*
Jer. Burroughs

On Joel.

Johan. Faber.
Lutherus
* *Mercerus*
Pareus
Hugo de S. Victore

On Amos.

Jo. Brentius
Lutherus
* *Jo. Mercerus*
Seb. Benefield
Pareus
Mat. Quadratus
Ruffinus

On Obadiah.

Mar. Lutherus
* *Mercerus*
Edw. Marbury
* *Jo. Rainoldus*
Hugo de S. Victore

On

On Jonah.

*Bp. Abbot	*Bp. King
Gab. Acosta	Lutherus
Pet. Baro.	*Joan. Mercerus
Jo. Brentius	Jo. Treminius.
Jo. Fevardentius	Theophylactus
Fran Junius	

On Micah.

Jo. Brentius	Lutherus
*Da. Cytræus	

On Nahum.

*Da. Chytræus	Hector. Pintus
*Ludo. Crocius	Theophylactus
Lutherus	Jo. Winkelmannus

On Habakkuk.

*Chytræus	Theophylactus
Lutherus	Winkelmannus

On Zephaniah.

*Martin. Bucerus	Jo. Winkelmannus.
Lutherus.	

On Haggai.

Frid. Balduinus.	Jo. Ecchius

Phil.

Phil. Melancton
David Pareus
Rainolds.
Winkelmannus.

On Zechariah.

Frid. Balduinus
* Da. Chytraus.
Lutherus
Phil. Melancton
* Will. Pemble
Jo. de Reyroles
Balth. Willius

On Malachi.

Gab. Acosta
Frid. Balduinus
Dav. Chytraus
Io. Martinus
Melancton
Hen. Mollerus
Amand. Polanus
Aug. de Quiros
Will. Sclater
* Rich. Stock
Winkelmannus
Balth. Willius

Upon the New Testament.

Ben. Aretius
* Theod Beza
* Tho. Cartwright
Carthusianus
Drusianus Annot.
* Erasmus
Fulk
Gregorius M.
Io. Mayer
* Heinsius
Fla. Illyricus
Cor. à Lapide
Marloratus
Zach. Mustesius
Alph. Salmeron
Io. Trap
Dan. Tossanus
Hen. Hammond
Jo. Lightfoot

Upon the 4. Gospels.

Tho. Aquinas
Ben. Aretius
Augustinus
Sebast. Barradius

Io.

Jo. Brentius
* Luc. Brugensis
Mart. Bucerus
Cajetanus
* Calvinus
* Cartwright
* Chemnitius
Catena Aurea.
Ad. Contzen.
Lud. de Dien
J. Gerson
Nic. Gorranus
Hieronymus
Lightfoot
* Cor. Jansenius
Maldonatus
Jo. Mayer
Arias Montanus
Aloysius Novarinus
Guido de Perpiniano
Rupertus
Alphon. Salmeron
Sculteius
Theophylactus
Dan. Tossanus
Jo. Trap
Hugo de S. Victore.

On Matthew.

Anselmus
Aquinas
Alphon. Avendanus
Augustinus
Ferus
Rod. Gualtherus
Claud. Guilliaudus
Hieronymus
Hilarius
Phil. Melancton
Melo
* Musculus
Aloys. Novarinus
Origenes
Pareus
A Ponte
Rob. Stephanus
Sibelius
Dan. Tossanus
* Tostatus
Ward
Dickson

On Mark.

Albertus M.
Beda
Lamb. Danaeus
Jo. Gerson

An-

Angel del Pas
Rob. Stephanus
Io. Winkelmannus
Vitale Zuccolo

On Luke.

Ambrose
Beda
Bonaventura
Catena Grec. Patrum
Isid. Clarus
Hier. Guadalupensis.
Gas. Melo
Origenes
Rob. Stephanus
* Did. Stella
* Fran. Tollet
Vit. Zuccolo

On John.

Aquinas
Bonaventura
Catena Gr. Patrum
Chrysostomus
Cyrillus Alex.
Hemingius
* Io. Ferus
Lutherus
Melancton
Musculus
Origenes
Hieron. Osorius
Michael de Palatio
Ben. Pererius
Chr. Pelargus
Ribera
* Rob. Rollocus
* Fran. Tollet.
Paul. Tarnovius

On the Acts.

Dan. Arcularius
Beda
Brentius
Bullingerus
Gajetanus
* Calvinus
Catena Vet. Pat.
Chrysostomus
Ioach.

Joach. Camerarius
Lud. de Dieu.
* Jo. Ferus
Gregorius M.
Rod. Gualtherus
* Nic. Gorranus
Cor à Lapide
* Lorinus
Malcolm.
Jo. Mayer
Aloſ. Novarinus
Oecumenius
Alph. Salmeron
Tho. Stapleton
Theophylactus
Dan. Toſſanus
Joh. Trap

Upon the Epiſtles.

Ambroſius
Anſelmus
Aquinas
Beda
Bullingerus
Cajetanus
* Calvinus
Chryſoſtomus
* Dav. Dickſon
* Guil. Eſtius
Nic. Gorranus
Rod. Gualtherus
Ben. Juſtinianus
Grotius
And. Hyperius
* Cor. à Lapide
Pet. Lumbardus
Jo. Mayer
* Muſculus
Oecumenius
Beat. Remigius
* Theodoret
Theophylactus
Dan. Toſſanus
Joh. Trap.
Hugo de S. Victore
Conrad. Vorſtius

On the Epiſtle to the Romanes.

Auguſtinus
Frid. Balduinus
Jo. Brentius
Mart. Bucerus
Adam Contzen
Lud. de Dieu
* Jo. Ferus
Marcel. Ficinus
Jo. Gerhardus
Gomarus
Olevianus Sclater

Sclater on ch. 4.
* Pet. Mart.
Phil. Melanchthon
* Wolf. Musculus
Origenes
* Da. Paræus
Elnath. Parr.
Ben. Pererius

Rob. Rollocius
Ab. Scultetus
Dominic. Soto.
Stapleton
* Fran. Tailt.
And. Willet.
Wilson
Elton on ch. 7, 8 9.
Goodwin on ch. 9.

On the Epistles to the Corinthians.

Frid. Balduinus
* Pet. Mart. in Prim.
Phil. Melancton
* Wolf. Musculus
Tho. Morton in Prim.

* Dav. Pareus
Guil. Sclater
Tho. Stapleton
Geor. Wenrickius
Dr. Sibs, 1. ch. 2. ep.

To the Galatians.

Augustinus
Frid. Balduinus
Jo. Brentius
Lutherus
* Musculus
* Da. Pareus

* Will. Perkins
Rob. Rollocus
Adam Sasbout
Jo. Wigandus
Jo. Winkelman
Lushington

To the Ephesians.

* Paul Bain
Frid. Balduinus
Mart. Bucerus
* Lud. Crocius
Lubinus

* Musculus
Aug. de Quiros
Rob. Rollocus
Adam Sasbout
Ab. Scultetus

* *Hieron. Zanchius*	*Geor. Wenrichius*

To the Philippians.

Hen. Airay	* *Muſculus*
Frid. Balduinus	*Ad. Sasbout*
Jo. Brentius	*Scholanus*
* *Gomarus*	*Jo. An. Velaſquez.*
Lubinus	* *Hieron. Zanchius*

To the Coloſſians.

Frid. Balduinus	* *Muſculus*
* Nic. Byfield	*De Quiros*
Tho. Cartwright	*Rollocus*
* *Jo. Davenant*	*Sasbout*
Ed. Elton	* *Hieron. Zanchius*
Melancton	

To the Theſſalonians.

* *Jo Gomarus*	* Will. Sclater
Jo. Jewel in Prim.	*Pet. Steuartius*
* *Muſculus*	* *Zanchius*
Rollocus	*Zuinglius*

To Timothy.

Alex. Ales	*Ant. Fayus*
Frid Balduinus	*Jo. Gerhardus*
Lamb. Danæus	*Coſma Magalianus*
* *Claud. Eſpencæus*	*Melancton*

* *Muſculus*	* *Ab. Sculteſus.*
Ad. Sasbout	*Lud. Soto major*
	Hemingius

To Titus.

Alex. Aleſius	*Ad Sasbont*
* *Lud. Crocius*	* *Ab. Sculteſus*
* *Claud. Eſpencæus*	*Lud. Soto major.*
Coſ. Magalianus	* Tho. Taylor

To Philemon.

* *Atterſol*	*Fran. Fevardentius*
Brentius	* *Gomarus*
Danæus	*Phil. Pareus*
* Dan. Dyke	*Ab. Sculteſus*

On the Hebrews.

* Da. Dickſon	*Mich. de Palatio*
Jo. Gerardus	*Fran. Ribera*
* *Gomarus*	*Sasbout*
* *An. Hyperius*	*Sculteſus*
Polyc. Lyſerus	* *Ludov. de Tena*
Dav. Pareus	Dr. Gouge
Luſhington	

On the 7. Canonical Epiſtles.

Hen. Alſted.	*Cajetanus*
* *Tho. Aquinas*	* *Calvinus*
Beda.	* *Eſtius*
Bullingerus	*Faber. Stap.*

Nic.Gorran.
Rod.Gualther
Nic. Hemmingius
Corn. à Lapide
Salmeron
Dan.Toſſanus
Mat.Turnemannus

On the Epiſtle of James.

* *Brochman*
Didac.Daza
Fran.Fevardentius
* *Ja.Laurentius*
Lorinus
* Jo.Mayer
Dav.Pareus
Balt.Paez.
Aug.de Quiros
Tho. Manton

On the Epiſtles of Peter.

* *Ameſius*
Tho.Adams in ep.2.
* Nic Byfield
Clemens. Alex.
Jo.Gerardus
* *Gomarus*
* *Jac.Laurentius*
Lutherus
Dav.Pareus
Scholanus
Jo.Winkelman
Turnemannus

On the firſt Epiſtle of John.

Auguſtinus
Clem.Alex.
* *Lamb. Daneus*
* *Io.Ferus*
* *Jo.Lorianus*
Turnemannus
* *Zanchius*
John Cotton
Nat.Hardy

On the ſecond Epiſtle.

Clem.Alexan.
* *Daneus*

Jo.

Jo. Jac. Gryneus	Ed. Pocock
* *Jo. Lorinus*	

On the third Epistle.

* *Lamb. Danæus*	Ed. Pocock
* *Jo. Lorinus*	

On the Epistle of Jude.

Jac. Balduc.	*Lutherus*
Clemens. Alex.	Sam. Oates
* *Danæus*	* Will Perkins
Fevardentius	*Aug. de Quiros*
Hyperius	*Phil. Pareus*
Fran. Junius	*Sasbout*
* *Lorinus*	* *Sibelius*
	* William Jenkyn

On the Revelation.

Alabaster	Holland
Albertus M.	Forbes
Alcazar	*Joh. Gerardus*
Alsted	*Gorranus*
Anselmus	*Jo. de la Hay*
Augustinus	*A Lapide*
Beda	*Laurentius*
* *Brightman*	*Casp. Melo*
Joach. Camerarius	* Mede
Dav. Chytræus	Perkins in 2. pr. cap 3.
Will. Cowper	*Ribera*
Dent.	*Tossanus*
Lud. de Dieu	*Viegas*
Pareus	Stephens
Cotton 13. ch.	
Napier	

Amongſt all theſe Commentators, it would be too great preſumption for any private man to compare them, or ſay which is beſt. Since there is ſcarce any one ſo well acquainted with all of them, as to be able to paſſe ſuch a cenſure. And beſides, amongſt thoſe that are commonly known, there are but few that agree in the ſame judgement, one preferring this, and another that. And therefore it will be ſafeſt to give only ſome general characters of them.

Some of the Interpreters are more eſpecially eminent for their *Authority* and *Antiquity*, as the Comments of the Fathers; *Ambroſe*, *Auguſtine*, *Bernard*, *Chryſoſtome*, *Cyril*, *Alex. Euſebius*, *Gregory* the great, *Gregory Niſſen*, *Hierom*, *Hilary*, *Origen*, *Theodoret*, *Theophylact*.

Amongſt the later Writers ſome are eminent for their Orthodox ſound judgements, proper and uſeful matter. So the Proteſtant Commentators in general: as *Alſted*, *Baldwin*, *Brentius*, *Bucer*, *Bullinger*, *Calvin*, *Chemnitius*, *Danæus*, *Druſius*, *Gerard*, *Hyperius*, *Junius*, *Lavater*, *Luther*, *P. Martyr*, *Melancton*, *Mercer*, *Moller*, *Muſculus*, *Paræus*, *Piſcator*, *Rivet*. *Rollock*, *Scultet*, *Tarnov*. *Zanchy*, &c.

More eſpecially our Engliſh Divines, whoſe abilities and genius's (when they apply themſelves this way) do for the moſt part raiſe them up above the common pitch of other Writers. As may appear in the works of *Ainſworth*, *Aimes*, *Baine*, *Byfield*, *Brightman*, *Cartwright*, *Davenant*, *Mayer*, *Perkins*, *Sclater*, *Willet*, &c.

Amongſt the Popiſh Interpreters, ſome are more eminent for their ſubtilty and rational learning

ing in the explaining of Scripture, such were generally those *Schoolmen* who have undertaken to comment upon it, as *Albertus M. Alexand. de Ales, Aquinas, Bonaventure, Cajetan, Carthusian, Daza, Estius, Mich. de Palatio, Dominic. Soto, &c.*

Others amongst them are eminent for solid pious matter, in practical things, and points not controverted, as *Ferus, Jansenius, Brugensis.*

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuites and others, as *Gorran à Lapide, Lorinus. Maldonat. Masius, Mendoza, Pererius, Pineda, Ribera, Salmeron, Sanct. Serrarius, Tolet, &c.*

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and texts of Scripture. Of which kinde the Homilies of the ancient Fathers are the first and most eminent, as those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As for the common *Postillers*, they are for the most part rejected by our gravest most judicious Divines, as being generally useless and empty. But there are some amongst them of better esteem, as

Protestants.	Papists
Dr. *Boys*	*Bessens*
Dietericus	*Copperstenius*
Jac. Laurentius	*Fonseca.*
Stumphius	*Gal. Inchino.*
Zepperus	*Labata*
	Mussus

To which may be added those discourses of this kinde upon occasional subjects. As

Georgi Grossi Thesaurus concionum omnigenarum, nempe Catecheticarum, Præparatoriarum, Eucharisticarum, Nuptialium, Funebrium, Anniversariarum, Panalium, Auspicatoriarum, Valedictoriarum, &c.

Pentani conciones funebres ex variis Autoribus collectæ.

Jo. Noviomagi Penu concionum tum nuptialium, tum funebrium.

Jo. Geminiani conciones funebres.

A Collection of English Funeral Sermons, stiled. Opuscula.

L. Verulam his Advance of Learning.

'Tis the common opinion that amongst all such kinde of works, our English Sermons and Treatises are most elaborate and useful. It was the judgement of a very learned man, *That if the choice and best observations, which have been made dispersedly in our English Sermons (leaving out the largenesse of exhortations and applications thereupon) had been set down in a continuance, it would be the best work in Divinity that has been written since the Apostles times.*

And certainly there is either some special eminency in their writings, or else there is some peculiar *genius* in men of the same countrey, which makes their notions seem unto one another more proper and acceptable.

Amongst our English Divines, these are for Sermons and practical Divinity some of the most eminent.

Bp.

Bp. *Andrews.*	*Bp. Hall*
Mr. *Atterſol*	Dr. *Harris*
Mr. *Ball*	Mr. *Hieron.*
Mr. *Baine*	Mr *Hooker*
Mr. *Byfield*	Dr. *Jackſon*
Bp *Bilſon*	*Bp. Lake*
Mr. *Bolton*	Mr *Mayer*
Mr. *Burroughs*	*Bp. Morton*
Mr. *Caryl*	M. *Pemble*
Bp. *Cooper*	M. *Perkins.*
M. *Cotton*	Dr. *Preſton*
Mr. *Dod*	Dr. *Reynolds*
Bp. and M. *Downham.*	M. *Rogers*
Mr. { Dan. / Jerem } *Dyke.*	Dr. *Saunderſon*
	Dr *Sibbs*
Dr. *Featley*	M. *Smith*
M. *Gataker*	Dr. *Taylor*
Dr. *Tho. Goodwin*	*Bp. Uſher*
Dr *Gouge*	M. *Wheatley*
M. *Greenham*	*Bp. Williams*

Thus much concerning the two firſt kindes of Books that tend to make a man a good Textuary, namely Concordances and Commentators. The third ſort that was nominated, is Reconcilers.

Thoſe are called *Reconcilers*, which do purpoſely inſiſt upon the unfolding and reconciling of ſuch Scriptures, as ſeem oppoſite to one another: of which kinde are,

Althameri Conciliatio locorum pugnantium
Alba in difficiliora loca.
Auguſtinus.
Gerardi Bergomenſis Conciliatio V. T. cum N. Cameron.

Cume-

Cumerani Conciliatio loc. pug.
Estius in difficiliora loca.
Junii Parallela
Menasseh Ben. Israel Conciliatio.
Maimonides Doctor Perplexorum.
Pelargi Quæstiones.
Scharpii Symphonia Prophetarum.
Spanhemii Dubia Evangelica.
Mich. Waltheri Harmonia totius Scriptura
Thaddæus.
Streals dividing of the hoof,

In which Authours a man may justly expect to finde the great difficulties of Scripture more exactly discussed and unfolded then in other Commentators.

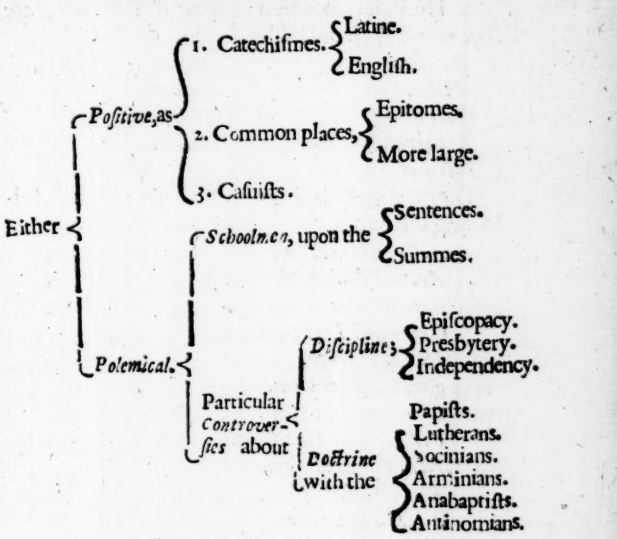
To these may be added such *Critical* discourses, as do make more particular enquiry after those difficult texts that are dispersed in several parts of Scripture. Such are

Arnoldi Bootii Annotationes sacræ.
Angeli Caninii Disquisitiones.
Fulleri Miscellanea.
Mr. *Gregories* Observations upon some passages of Scripture.
Mr. *Medes* Diatribe.

These are the several kindes of Treatises that do more immediately tend to the explaining of Scripture, and to make a man a good *textuary*.

2. There are some other very useful discourses, which treat of the *Body of Divinity*, and these are,

Either



1. Catechisms are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of faith, by which all doctrines must be tried, and the most fundamental principles of Religion, wherein they ought chiefly to instruct their hearers. These are so generally known, that I shall need to mention but few of them. In Latine there is *Amesius* and *Ursinus*. In English there is the *Assemblies* large and small Catechism, Mr. *Balls* Catechism, Mr. *Bains* Catechisme, Mr. *Cartwrights* Catechisme, Mr. *Crooks* Guide, Bp. *Vshers* Catechisme, Dr. *Walls* his Explan. &c. 1. Catechism.

2. The

2. Common places.

2. The usual Common places of Divinity, are *Systematically* handled by these Authours.

Amesius
Alsted
Calvinus
Keckerman
Piscator
Tilenus
Trelcatius
Wendelinus
Wollebius, &c.

They are more largely insisted upon in these following discourses.

Altingii Loc. Com.
Aretii Problemata.
Brochmanus
Chemnitii Loci communes
Danæi Isagoge.
Gerardi Loci Com.
Chameri Loci Com.
P. Martyris Loci Com.
Musculi Loci Com.
Buchani Loci Com.
Polani Syntagma
Wallæi Loci Com.

Besides these, there are other kinde of Common places, wherein the matter is *Alphabetically* disposed of under several heads; from which a man may be supplied with the most common observations, and notes upon any *simple Theme*. And though these are by many men rejected as occasions of idlenesse, yet they may be sometimes very useful, both for learned men to recal such notions, of which they retain only some confused remembrance, and for others also, who have not leisure or reading suitable to their employment

of

of this kinde amongst the Protestants, there is,

Gruteri Polyanthea.
Magiri Polymnemon
Zuinger
Beyerlink

Amongst the Popish Writers.

Labatæ Apparatus
Longii Polyanthea Novissima
Busæi Viridarium
Peraldi Summa virtutum & vitiorum.

Besides these Treatises of *positive* Divinity, there are some other Writers, that are stiled *Mystical* Divines, who pretend to some higher illuminations, and to give rules for a more intimate and comfortable Communion with God. And these of late have been by some much cried up and followed. But they do in the opinion of many sober and judicious men, deliver only a kinde of Cabalistical or *Chymical*, *Rosicrucian* Theology, *darkning wisdom with words*, heaping together a *farrago* of obscure affected expressions, and wilde allegories, containing little of substance in them, but what is more plainly and intelligibly delivered by others. Some of the chief amongst them are these,

De Avila
Blosius
Barbinsoi
Behem.
Climachus
Hen. Harphius
Thom. à Jesu
Barth. Riccius

Jo.Rusbrochius.	*Jo. Thaulerus*
Frar.Sales	*Wigelius*

3. The ſtudy of *Caſuiſts* may be very uſeful for a Preacher in reſpect of Practical Divinity. Amongſt them, theſe are ſome of the moſt eminent.

Hen.Alſtedius	Dav.Dickſon
Guil.Ameſius.	Tho.Shepherd
Ir. Arſorius	*Vincent.Filliucius*
Frid.Balduinus	*Barth.Keckerman.*
Mart.Bonacina	Will.Perkins
Lud. Candidus	*Rajnerus de Pyſis*
Bp.Hall	*Tho.Sanchez*
Diana Panormitana	*Greg.Sayrus*
*Dr.*Hammond's Anſwer to ſix Queries.	*Sylveſter*
	Fran.Tollet

Unto theſe may be ſubjoyned thoſe Authors which have treated particularly of the

- Lords Prayer.
- Creed.
- Decalogue.
- Sacraments.

which are generally much of the ſame nature and uſe with the Caſuiſts.

On the Lords Prayer.

Bp. Andrews	*Lam.Daneus*
Aquinas	Dent.
Babington.	Dod.
Bains	*Gregor.Niſſen.*
Buchanus	*Greenwood*
Calvinus	*Dr.*Gouge.
Cyprianus	

Dr Hen.King
Jo.Mayer
Martinus
Will.Perkins
Alph.Salmeron.
Hier.Savanorolla
Hug.de S.Victore
Lud.Vives

On the Creed.

Tho.Adams
Hen. Alsted.
Aquinas
Augustinus
Babington
N.Byfield
Calvinus
Cyprianus
Chr.Cartwright
Danæus
Dr. Jackson
Lutherus
Mayer
Martinus
Perkins
Del.Paz
Zanchius
Pet.Heylin

On the Decalogue.

Hen.Alsted
Bp Andrews
Aquinas
Babington
Calvinus
Jo.Dod.
Elton
Joh.Gerson
Lutherus
Jo.Mayer
Pet.Martyr.
Martinus
Melancton
Musculus
Will.Perkins
And.Rivet
Jo.Vossius
Hieron.Zanchius

On the Sacraments.

Pet.de Alliaco
Ambrosius
Will.Atterſol
Gerardus
Martinus
Guil.Parisiensis
Greg.Sayrus.
Guil.Snecanus
Paul.Tarnovius
Wilhel.Zipperus
Tho.Blake

Besides

Besides the Authors of Common places, and the Schoolmen that comment on the fourth book of the Sentences, who do largely treat upon the subject.

Amongst the Writers of Controversies, the *Schoolmen* are in the first place considerable, who dispute over the whole body of Divinity in many nice and subtile Questions. And though this kinde of learning do not deserve so much of our time and study, as they themselves bestowed upon it; a great part of it being but as *cobwebs*, fine for the spinning, but useless; and he were an unwise man, who having *bread* and *wine* hanging on either side of him, (the wholesome nutriment of the Old and New Testament) would notwithstanding be continually gnawing upon a *flint-stone*: yet because they were men of acute fancies and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very useful.

Amongst these, the two chief are { *Lumbard.* / *Aquinas.*

Peter Lumbard is the first, who is therefore called the Master of the *Sentences*, his books being as the Text which are wholly commented upon by

Guil. Altissiodorensis — *Dio. Carthusianus*
Alex. de ales — *Durand.*
Tho. Aquinas — *Estius*
Gal. Biel — *Ockam*

Bonaven-

Bonaventura *Scotus.*
Jo. Capreolus

The first book of the Sentences does treat of God, his Nature, Names, Properties, &c. This is commented upon particularly by

Pet. de Alliaco.
Greg. Areminenſis.

The second book of the Sentences does treat of the Creatures, Angels, Men, Original ſin, Free wil, &c. Upon which theſe are ſome of the moſt eminent Commentators.

Marſilius Inguen.
Ægidius Romanus
Archangelus Rubeus

The third book does ſpeak of Chriſt his Incarnation, Paſſion, Merits, of Faith, Hope, Charity, and other graces; upon this there is

Pet. *de Alliaco*
Jo. de Rada

The fourth book does inſiſt upon the Sacraments, Reſurrection, Judgement, and ſtate after this life. Upon this there is

Adrianus.
Richardus de medea villa.
Dom. à Soto.

As these books of Sentences, so the Summes of *Aquinas* are likewise made choice of by the Schoolmen, as another text upon which to enlarge themselves. These are commented upon by

Rod. de Arriaga.
Dominicus Bannez.
Fran. Cumel.
Tho. à vio Cajetanus
Fran. de Lugo in primam partem.
Did. Ruiz.
Fran Suarez.
Greg. de Valentia.
Gab. Vazquez.

Particular Controversies about Discipline, are of three sorts; those that concern

1. Episcopacy.
2. Presbytery.
3. Independency.

Concerning *Episcopacy* there are these Authors:

Pro.	Con.
Bp. *Bancroft*	*Paul Bain*
Bp. *Bilson*	*Catherwood his* Altare Damascenum
Dr. *Burges*	*Tho. Cartwright*
Bp. *Downham*	*M. Parker*
Mason	*SMECTYMNUUS.*
Bp. *Whitgift*	*The Provincial Assembly of* London.
Bp. *Hall*	
Mr. *Hooker*	
H. Hammond	
Jer. Taylor	

Dr.

Dr. *Heylin*
Dr. *Taylor*

Walo. Meſſalinus, by *Salmaſius*

Concerning *Presbytery*.

Pro.	Con.
Apollonius	The forecited diſcourſes that are for Epiſcopacy.
Gerſoni Buceri Amica Collatio cum Georg. Downham.	*Iſſachars* Burden
The divine right of Church-Government, by the *London*-Miniſters.	A Declaration concerning Church-government and Presbyteries.
Mr. *Bailies* Vindication.	Dr. *Bramhil*, Warning againſt the *Scots* diſcipline.
Anſwer to Dr. *Bramhil*.	Mr. *Rutherford*
Mr. *Pagets* defence of Church-government.	
Mr. *Rutherford*.	
Anſwer to the Reaſons of the diſſenting brethren.	The Reaſons of the diſſenting brethren.
Salmaſius de Apparatu ad Primatum Papæ.	*Saravia de gradibus Miniſtrorum.*
Gellius Sneccanus.	*Grallæ ab Anonymo.*
Mr. *Gilliſpy*, Aſſertion of Government in *Scotland.*	*Matth. Sutliv. de Presbyterio.*
Prov. Aſſembl. Lond.	*Tileni Pareneſis.*

The debate concerning *Independency* is but of late years, and hath ſcarce been treated of in any of the learned Languages. There are theſe Authors.

For it.	Against it.
Amongst the Brownists, *Ainsworth*, *Cann*, *Robinson*, in several parts of their writings.	M. *Ball*, Trial of the grounds tending to separation.
Apologetical Narration.	*Apollonius.*
Mr. *Cottons* Keyes of the Church.	*Spanhemius.*
	Vindiciæ Clavium.
	M. *Edwards* { Reasons. Antapology.
	M. *Bailie's* Dissuasive.
The way of the Churches in N. *England.*	Dr. *Stewards* { Considerations. Duply.
Mr. *John Goodwins* Answer to the Antapology.	Mr. *Hudson*, concerning the essence and unity of the Catholick Church.
Mr. *Mathers*, and M. *Tomsons* Answer to M. *Hearl.*	M. *Hearl*, The independency on Scriptures of the independency, of Churches
M. *Wells*, his Answer to Mr. *Rathband.*	M. *Rathbands* Relation of Church-courses in N. *Eng.*
The 32. Questions.	

Particular Controversies about *Doctrine* are very numerous, and of several kindes: The six before-mentioned, are in these times most common and general.

1. *The*

1. *The Papists.*

For them.	Against them.	
	Amesius	Chillingworth
Becanus	*Chamierus*	Bp. Bramhall
	Chemnitius	Dr. Hammond
Bellarminus	*Morney*	Dr. Moulin
	Pareus	
Stapleton	Perkins	M. Dalle
	Rivetus	L. Digby
Greg de Valentia	*Tilenus*	
	Whitaker, &c	

There are besides some mixt disputes of this kinde in our English tongue, wherein the Arguments *pro* and *con* are put together: as

Abbot and *Bishop*
Chillingworth and *Knot.*
Jewel and *Harding.*
Reynolds and *Hart.*
White and *Fisher, &c.*
Laud and *Fisher.*

2 *The Lutherans.*

Pro.	Con.
Echardi Fasciculus	*Bezæ Colloquium Montubegartense.*
Io. Himmelii. } *Calv. Baptis.* } *Mateol Calv.*	*Lud. Crocii Examen. Matth. Hoe.*
Matth. Hoe Calvinistarum descriptio.	*Lamb. Danæi Resp. ad Nic. Selneccerum.*

Pro.	Con.
Ægid. Hunii } Calvin. consut. Cal. Judaizans	Hildebrandi Orthodoxa Declaratic.
Conrad. Schlusselburgi	Dav. Parai Orthodoxus
Theologia Calvinistarum.	Calvinus.

3. *The Socinians.*

Pro.	Con.
Socinus	*Christ. Becmanni Exercitationes Theologicæ Cont. Socinum.*
Crellius	*Bisterfeldius*
Hieron. Muscharow.	*Jo. Botsacci Anti-Crellius*
Smaltius	*Abr. Calovius de Hæres. Socin.*
Volchelius	*Dr. Cheynels History of Socin.*
Piscsius	*Dr. Cheynel* of the Trinity.
Goslavius	*Grotius de Satisfact. Christi.*
Ostorodius	*Junius de divinitate Filii.*
Jonas Slictingius	*Sib. Lubertus con. Socinum.*
Catech Racovienſis	*Martini Synopsis Photinianis.*
Biddle	*Jacob. ad Portum.*
	Stegmanni Photinianismus.
	Paul. Tarnovius de Trin.
	Thalei Anatome Samosateni.
	Dr. Owen, M. Burges, M. Eastwick, *Arnoldus, Essenius*, Hornbek, Chowney, Poole, *Maresius.*

4, *The Arminians.*

Pro.	Con.
Arminii opera.	*Amesius Con. Grevenchovium.*
Apologia remonstrant.	
Bertii Collatio Hagiensis	*Amesii Coronis*
Castellio	*Acta Synod. Dordracen.*
Confessio Remonstrantium	M. *Bayly's* Antidote ag. *Arminianism. Corvinus.*

Pro.	Con.
Corvinus contra { Bogermannum. Tilenum. Molinæum.	Bp. Davenant, Animadversions on M. Hoard.
Mr. Hoards, Gods love to mankinde.	Dr. Featley, Pelagius redivivus.
Scripta Synodalia Remonstrantium.	Bp. Hutton.
Vorstius contra Piscatorem.	Latius de Pelagianis.
Thompson.	Molinæi Anatome Arminianismi.
Jo. Goodwin.	Tuissi Vindiciæ.
	Videlius de Arcanis Arminianismi.
	Walæus cont. Corvinum.
	Abbot.
	Kendal against Goodwin.
	Anth. Burgesse.

5. *The Anabaptists.*

Pro.	Con.
There is scarce any book of note, in defence of all the opinions that are held by this Sect.	Cloppenberg. Gangrena.
For that particular against Pædobaptisme, it hath been of late much debated by M. Tombes his { Exercitation. Examen. Apology.	Lucæ Osiandri Enchiridion,
	Jo. Wigandus.
	Jos. Simlerus.
	* M. Bayly.
	M. Blake.
	M. Cook.
	M. Cotton.
	M. Marshall.
	M. Geree.
	M. Hussey.
	D. Featley.
	M. Baxter.
	M. Hall.
	M. Stephens.
	M. Simson.
	M. Church.
M. Lawrence.	M. Cobbe, D. Homes, M. Reading, D. Hammonds 6 Queries, M. J. Goodwin. 6. The
Vanity of childish Baptisme.	
M. Fisher.	

6. *The* Antinomians.

Pro.	Con.
I know not of any Author who does Scholastically maintain any of these points. They who are commonly cited for it, are Dr. *Crisp.* Sermon.	M. *Rutherford.* M. *Geree* against Doct. *Crisp.* History of *Antinomians.* *Lutheri Disputationes tres contra Antinom.* *William Hynde*, concerning the office and use of the moral Law.
M. *Eaton*, {Honycomb. Dead faith.	Dr. *Taylor*, the Use of the Law.
Johan. Islebius Agricola.	* M. *Sedgewick.*
Ro. Town, the Assertion of grace.	M. *Gataker.*
Saltmarsh.	M. *Ant. Burgesse.* M. *Tho.* Bedford.

The third kinde of Authours proper for a Divine are such as concern the study of *Antiquity.* Under which head the Authours upon these several subjects may be reduced, namely concerning

1. Jewish Learning.
2. The Heathen Moralists.
3. The Writings of the Fathers.
4. Ecclesiastical History.
5. Councels.
6. Confessions.
7. Heresiologies.
8. Lives.
9. Martyrologies.

1. *For*

1. For *Jewish Learning.*

Buxtorfii Tiberias
Lexico Rabinicum.
Synagoga Judaica
Cuneus de Repub. Hebræorum
Le: Empereus Clavis Talmudica
Pet. Galatinus
Dr. *Godwins* Jewish Antiquities
Maimonides de legibus Hebræorum
Ariæ Montani Antiquitates Judaicæ.
Pagnini Thesaurus, cum Mercero, &c.
Schekhardi { *Examen. Comment. Rabinicorum.* / *De Jure Regum apud Hebræos*
Seldeni { *De Jure Gentium libri* / *Uxor Hebraica.*
Mr. Lightfoot, The { Temple-service. / Temple.

2. The Heathen Moralists.

The two chief Authours in this kinde are *Plato* and *Aristotle*, men of clear reason and profound judgements, whose works are sufficiently known. But besides these, there is

Antoninus
Epictetus
Hierocles
Maximus Tyrius
Plotinus
Salustius. Gr. L.
Seneca
Simplicius
Stobæus
Plutarchus

Sene-

Erasmi Eccles. l. 2. *Seneca in traducendis vitiis falsus est & elegans, ac vehemens etiam. De moribus nemo fæliciùs scripsit quàm* Plutarchus, *cujus libelli digna sunt qui ad verbum ediscantur, è quibus* Basilius *&* Chrysostomus *multa videntur hausisse*

Unto these may be added those Authors that teeat concerning Natural Divinity, the Religion of the Heathen, or the Light of Nature; and the Use of reason in sacred matters, and the like, such as

Cœlius Secundus.
Collius de Animabus Paganorum.
Lipsii manuductio ad Stoicam Philosophiam.
Marinus de cognitione hominis quoad lumine naturali attinere potest.
Musæus de usu principiorum philosophiæ & rationis.
Raimundi de Sabundis Theologia naturalis.
Nic. Videlii Rationale Theologicum.
Jo. Vossius de Theologia Gentili.

3. The Writings of the Fathers.

The ancient Fathers are usually reckoned up, according to the Age and Centuries wherein they lived.

The first Cent.	The second Century.
Clemens	*Justin Martyr*
Ignatius	*Athenagoras*
Dionysius Arcopagita	*Irenæus*
Polycarpus	

The

The third Century.

Tertullianus
Theophilus Antiochenus
Clemens Alexandrinus
Origenes
Gregorius Thaumaturgus
Cyprianus
Arnobius
Lactantius

The fourth Century.

Eusebius Cæsariensis
Athanasius
Hilarius
Cyrillus. Hieros.
Basilius
Gregorius Nazian.
Epiphanius
Ambrosius
Gregorius Nyssenus
Theodoretus
Hieronymus
Chrysostomus

The fifth Cent.

Augustinus
Cyrillus
Alexand.
Chrysologus
Salvian
Prosper
Fulgentius

The sixth and seventh Centuries.

Gregorius Magnus

The eighth Century.

Beda
Damascenus

The ninth Cent.

Nicephorus

The tenth, eleventh and twelfth Centuries.

Theophylactus
Anselmus
Bernardus
Pet. Lumbardus, &c.

Divers other of the lesser Fathers, see in *Bibliotheca Græc. Patrum.*

Many

Eccl. l. 2. Many of the most eminent amongst these are thus charactered and censured by *Erasmus*.

Basilius, dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectatæ loquacitatis.

Athanasius in docendo mirus.

Chrysostomi scripta popularia sunt, & ad imperitæ multitudinis aures animósque accommodata.

In Gregorio Nazianzeno, multum est acuminis, vehementiæ satis.

Tertullianus durus est, tametsi salsus in confutandis hæreticis, nasutus in traducendis vitiis.

Cyprianus, apertus, vehemens, serius, nec infeliciter fluens.

Ambrosius habet argutias, & sententias affectatas, sæpè etiam sub obscuras.

Hieronymus, ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.

Augustinus in genere extemporali fœlix est & argutus, sed dulcior est quàm gravior.

Gregorius Pontif. *Rom. simplex & pius.*

Prudentius licet carmina scripsit, multùm spirat Christianæ facundiæ.

Bernardus, festivus, jucundus, nec segnis in movendis affectibus.

In the reading of the Fathers, there is much caution to be used for the distinguishing of their *spurious* imposed works, from such as are true and *genuine*. To which purpose, there are particular directions set down at large in these Tracts.

Bel-

Bellarminus de Scriptor. Eccleſiaſticis.
Coci cenſura quorundam ſcriptorum.
Doctor James his cenſure.
M. Perkins his demonſtration of the Probleme.
Riveti Critici ſacri ſpecimen.

Many of the Fathers are logically contracted by *Scultetus* in the *Medulla Patrum*, as alſo *M. Rous* in his *Mella Patrum*, which may be very uſeful, both for thoſe who intend with profit to read any of them over; and for others alſo who have not means or leiſure to peruſe them at large.

4. Eccleſiaſtical Hiſtory.

This ſubject is variouſly treated of, either *briefly* in Epitomes, or more at large; either more *generally*, for a long ſucceſſion of times; or more *particularly*, for ſome few ages.

Epitomes.

Jo. Micrelii Syntagma Hiſtor. Eccleſiaſt.
Dav. Paræi Epitome.
Sympſons Hiſtory of the Church.
Spondani Epitome Baronii.
Conrad. Hornei. Compend. Hiſtor. Eccleſiaſt.

More large.

Baronius	*Nicephorus*
Centuriatores	*Ruffinus*
Dorotheus	*Socrates*
Evagrius	*Sozomen*
Euſebius	*Sulpitius Severus*
Joſephus	*Theodoretus*

Unto

Unto which may be added Bishop *Montague's Apparatus*, and *Jo. Forbesii instructiones Historico-Theologicæ.*

Hospiniani Historia Jesuitica
Mornei Historia Papatûs
Ludo. Lucii Historia Jesuitica
Bp. Usher *de Britannicarum Ecclesiarum primordiis.*
Sampson Leonard's history of the *Waldenses* and *Albigenses.*
Bp. Parkers *Antiquitates Britannicæ. By Josseline. Goldasti Histor.*

The continuation of the sacred story from *Nehemiah* to Christ by Dr *Mayer*, at the end of his English Comments lately published.
Mr. *Fullers* Church-history of great *Britain.*

5. Councels.

Concels are either { General / Particular } in { Large. / Little.

Concilia generalia. Binii Gr. Lat. 10. vol.
Romæ 4. vol.
Crab. 3. vol.
Caranzæ Epitom.
Longii à Coriolano. Epitom. Concil.
Concilia. *Gallicana Sermond.*
Britannica. Spelman.
Hispanica Garcia.
Balsamon. in Concilia.
Zonaras in Concilia
Synodus Ephesina

Justells

Justelli Codex Canonum Ecclesiæ Universæ.

The Councel of *Trent* { History. Review.

Unto which may be subjoyned, as being very useful and something of this nature, the Canon Law, *Corpus juris canonici.*

6. Confessions.

Corpus Confessionum
Confessio Augustana
Harmony of Confessions.

Besides many other Confessions of particular Churches, which according to the various light and several occasions of those times wherein they were framed, do comprehend the chief heads of Religion.

7. Heresiogies.

Augustinus
Damascen.
Epiphanius
Petræi Hæresiologia.
Alph. à Castro
Guido Carmelita
Irenæus
Schlusselburgii Catal.
Leontius de Sectis
Io. Pontani Catal. Hæret.
Vincentius Lirinensis
Philastrius

8. Lives.

Rob. Barns, and *Io. Baleus de vitis Pontificum.*
Ioan. Bismarcus.

Theod.

Theod. Bezæ *Icones virorum Illuſtrium.*

The Glory of their times, or the lives of the Fathers.

M. *Clark*, The Lives of the Fathers.

Govanus de vitis Patrum Occident.
Halliox. de vit. & ſcript. patrum. 1. & 2*di ſæculi*
Hierohymus de illuſtribus Eccleſiæ doctoribus.
Lippomannus de vitis Sanctorum.
Melchior. Adam. de vit. Theol Germ.
Georgius Major.
Platina de vitis Pontificum.
Roſweydus de vitis Patrum Orientis.
Abel Redivivus.

9. Martyrologies.

Baronii *Martyrologium*
Eulardi Martyrol.
Martyrologium Romanum
———*Gallicanum.*
Monumenta Martyrum
Book of Martyrs
Mr. *Clarks* Martyrology.

Theſe are the ſeveral kinds of books which are moſt proper and uſeful for a Preacher; and theſe are ſome of the moſt eminent Authours in each kinde. It would be expedient for a Miniſter to be provided at leaſt with one of each ſort, unto which he might have recourſe upon all doubts and enquiries of that nature. And this may be one ſpecial advantage for the invention of *matter.*

The ſecond help propoſed for this purpoſe, was

a

a right method and *ſeries* of matter, to be firſt and moſt exactly enquired into. When a man ſtudies over the chief Heads of the whole body of Divinity, according to ſome natural method and dependance; by which means the ſeveral parts will give mutual light to one another, and the better enable a man to ſee into the principles and bottome of things. And when he has thus deliberately paſſed over the whole, he may afterwards with the more facility enlarge himſelfe upon any particular text or ſubject, as occaſion ſhall require.

Our chief collections in the ſtudy of theſe heads may be contrived under the forme of Sermons. Every Sermon containing either one or more of them, according to the nature of ſeveral ſubjects.

There is a twofold *ſeries* or order, that may be obſerved in the matter of our Sermons.

{ Exegetical.
{ Methodical.

Exegetical is, when a man goes on in a continued courſe of unfolding ſome particular book or chapter, which (though it be of very great uſe, yet) is not ſo proper for a young Divine to begin withal.

Methodical is, when we propoſe a certain Scheme or deſigne of matter to be orderly inſiſted upon under ſeveral heads.

This again is twofold { Catechiſtical.
{ Scholaſtical.

Catechiſtical does referre to thoſe plaine and moſt obvious principles of Religion, laid down in the Catechiſme, contained under thoſe foure general heads.

The { Creed. / Commandments. / Lords Prayer. / Sacraments.

The distinct unfolding of which may be of great advantage, and has heretofore been esteemed a very good Method both for Ministers and people.

Scholastical method, or that which is by way of Common place, is more particular and comprehensive then the former, taking in all those chief heads, that are insisted upon, either in the School-men or the Common-place Writers.

These Schemes of matter are various according to several mens fancies and apprehensions; But amongst all, that is to be esteemed the best, which is most natural for the order, and most comprehensive for the extent of it.

There are divers learned men, who in Analyzing the whole body of Divinity, have contrived the Scheme of it under 52 Heads, according to the number of weeks in a yeare, so that in that space, one who is a constant Preacher, might go through all of them. To which purpose, see Mr. *Crooks Guide*, Bp. *Vshers Catechistical doctrine*. Where the whole substance of Divinity is disposed under so many several heads of matter, and several pertinent Scriptures for texts to each of them.

See *Amesius* his *Christianæ Catecheseos scingraphia*

But amongst the rest there is a very full elaborate frame proposed by Doctor *Staughton*, which takes in, (what is much neglected amongst other

Prote-

Protestant Writers) the most profitable points handled amongst the Schoolmen, who were great searchers into Divinity, and their writings in many things very useful. This frame of his is largely set down in his third Sermon upon 2 *Tim.* 1.13.

Where he represents the whole body of Divinity under the notion of an *Ædifice* or Building; wherein there are two things considerable.

The { Frontispiece or Porch. / Fabrick or Pile.

In the Frontispiece he proposeth foure general heads, which are premised as the *Præcognita* to this *series*.

In the Fabrick there are two stories, and in each story two roomes.

In the first story is contained the chief principles to be known or believed,

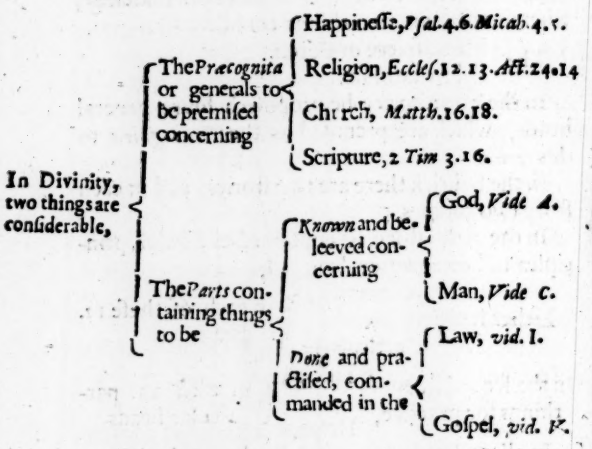
Either more { Generally, / Particularly, } { in each of these 12. heads.

In the second story { Duties, / Helps, } { in each 12. particular heads. } things for practice,

In all 52. But in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other draughts and Systems of Divinity in several other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wolleb*ius, *&c.* To which may be added Bishop *Downhams* Abstract, a book of singular use for direction in this kinde,

out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his owne apprehension, and that is certainly most proper for every one, which he himself shall frame. For instance and illustration, consider this *model* which is collected from the Authors above-named.



Happinesse.

Upon this subject, See at large the Moralists. Aquinas 1a.2a. *The Commentators upon* Ecclesiastes.

M. Reynolds *his three Treatises.*

Doctor Staughton, *Happiness of man. Righteous mans plea to happinesse.*

Rob. Bolton. *Discourse of true happinesse.*

J. Downham, *concerning the vanity of all worldly thing. Spiritual warfare*

Religion

Religion in general.

The Controversies against Turks, Jews. *The Apologies of the Fathers for the Christian Religion against the* Heathen.

Phil. Mornæus, Hugo Grotius } *De veritatis Christianæ Religionis.*

Ed. Brerewoods *Enquiries.*

Mr. Pagets *Christianography.*

S. Edwin Sands *Relation of the state of Religion.*

Church.

The common places: Controversies about Discipline.

Dr. Field, *Of the Church.*

Dr. Jackson.

Bp. Morton.

Jo. Randall.

Dr. Preston.

Alex. Rosse.

The Churches { *Dignity.* *Duty.*

Scripture.

Jo. Goodwin, *The divine authority of the Scriptures asserted.*

The Common places: Controversies betwixt us and the Papists. Those Preparatory discourses for the study of Scripture mentioned before.

Fran. Roberts, *Key of the Bible.*

Jo. Weemes, *Exercitation, proving the necessity, majesty, integrity, perspicuity of the Scriptures.*

His Christian Synagogue, concerning the divers reading, right pointing, translation, collation of Scripture.

Ed. Leigh, *Of the authority, editions, versions, end, properties, interpretation of Scripture.*

Sa. Hieron, *Dignity of the Scripture.*

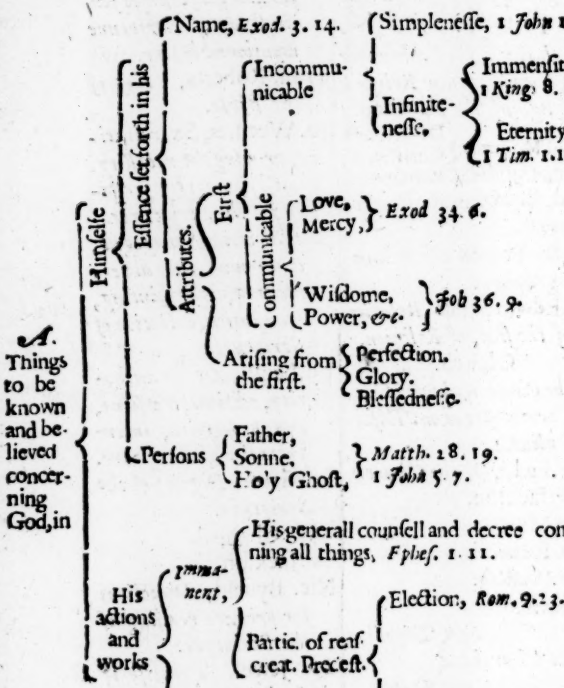
Mr. Chappel.

Dr. Jackson, *fol.*

Nic. Byfield, *Directions for private reading of the Scripture.*

Bp. Jewel, *Treatise of the holy Scripture.*

Jo. White, *The way to the tree of life in sundry directions, for our profitable reading of the Scriptures.*


A. Things to be known and believed concerning God, in
Himselfe
Name, Exod. 3. 14.
Simpleneſſe, 1 John 1. 5.
Essence set forth in his
Incommunicable
Infiniteneſſe.
Immenſity, 1 King. 8. 27.
Eternity. 1 Tim. 1. 17.
Attributes.
First
communicable
Love, Mercy, } Exod 34. 6.
Wiſdome, Power, &c. } Job 36. 9.
Ariſing from the first.
Perfection.
Glory.
Bleſſedneſſe.
Persons
Father, Sonne, Holy Ghost, } Matth. 28. 19. 1 John 5. 7.
His actions and works
Immanent,
His generall counſell and decree concerning all things, Ephes. 1. 11.
Partic. of creat. Preceſt.
Election, Rom. 9. 23.
Reprobation, 2 Tim. 2. 20.
Transient, vid. B.

God.

God.

The Common places, Schoolmen. Lumbard l. 1. Aquinas p. 1.
Dr. Preston, *Treatise of the divine Essence and Attributes.*
Ed. Leigh, *Treatise of Divinity.*
Sam. Hieron, *Back-parts of* Jehovah.
Dr. Jackson, *Treatise of the Divine Essence and Attributes.*
Tho. Morton, *Treatise of the Nature of God.*

The Name of God.

Jerem. Burroughs, *Lord of Hosts.*
Jos. Mede, *Sanctification of Gods Name.*

Attributes.

Dr. Preston, *as before.*
Idem, *concerning Gods All-sufficiency.*
Rich. Stock, *Treatise of Gods Attributes.*
Larkham.
Dr. Jackson.

The Trinity.

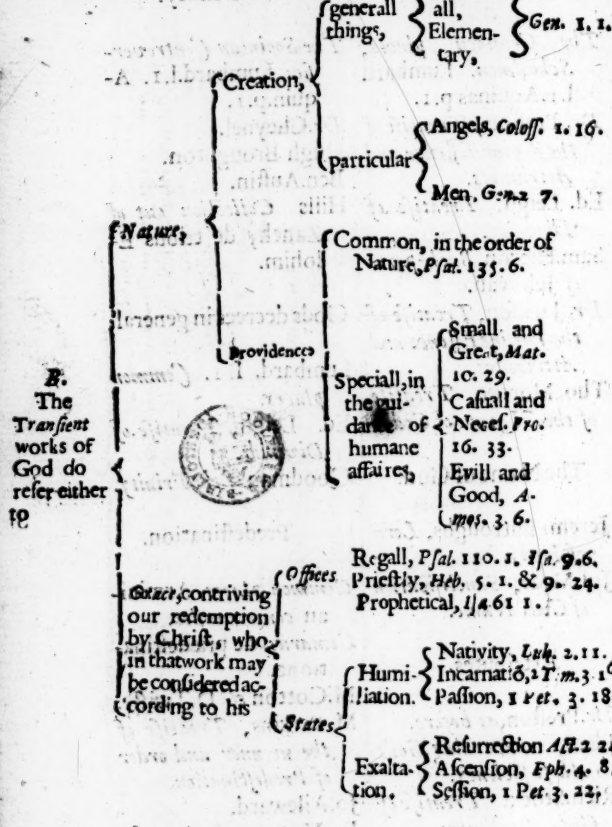
The Socinian Controversies. Lumbard. l. 1. Aquin. p. 1.
Dr. Cheynel.
Hugh Broughton.
Ben. Austin.
Hills *Collection out of* Zanchy de tribus Elohim.

Gods decrees in general.

Lumbard. l. 1. *Common places.*
Ed. Leigh, *Treatise of Divinity.*
Goodman *of the Trinity.*

Predestination.

Common places. Arminian *controversies.*
Gomarus de prædestinatione.
M. Cotton & D. Twisse.
M. Perkins, *Treatise of the manner and order of Predestination.*
Jo. Aileward.
Jo. Veron, *Apology for Predestination.*


B.
The Transient works of God do refer either to
Nature,
Providence
Creation,
generall things,
Æthereall, Elementary,
Gen. 1. 1.
particular
Angels, Coloss. 1. 16.
Men, Gen. 2. 7.
Common, in the order of Nature, Psal. 135. 6.
Speciall, in the guidance of humane affaires,
Small and Great, Mat. 10. 29.
Casuall and Necess. Pro. 16. 33.
Evill and Good, Amos. 3. 6.
Extract, contriving our redemption by Christ, who in that work may be considered according to his
Offices
Regall, Psal. 110. 1. Isa. 9. 6.
Priestly, Heb. 5. 1. & 9. 24.
Prophetical, Isa. 61. 1.
States
Humiliation.
Nativity, Luk. 2. 11.
Incarnation, 1 Tim. 3. 16
Passion, 1 Pet. 3. 18.
Exaltation.
Resurrection Act. 2 24
Ascension, Eph. 4. 8.
Session, 1 Pet. 3. 22.

Creation.

Creation.

Commonplaces. Lumbard. lib. 2. Aquinas p. 1. Commentators on Geneſis.
Geo. Walker, *Treatiſe of the external works of God.*
Tho. Jackſon.
Swan. *Spec. mundi.*

Providence.

Tho. Jackſon,
Gul. Pemble. *de providen.*
Geo. Walker, *of Gods actual Providence.*
Dr. Hackwells *Apology.*
Dr. Gouge *the extent of Gods Providence.*
Io. Veron, *Treatiſe of divine Providence.*
The Beauty of Providence.

Redemption.

The Arminian and Socinian Controuerſies.
Stalham, *againſt univerſal Redemption.*
Mr. Io. Owen, *the death of Chriſt.*
Spanhemii *Exercitationes de Gratia univerſali.*

Chriſts Offices.

Mr. Reynolds, *on the* 110. *Pſal.*
Dr. Fowns *Triſagion.*

Chriſts ſtates of { Humiliation. Exaltation.

Lumbard. l. 3. Aquinas p 3.

Bp Uſher. M. Caſaub. *Of Chriſts* Incarnation
Dr Iackſon, *The Humiliation of the Son of God.*
Th. Goodwin, *Of Chriſts Death, Reſurrection, Aſcenſion, &c.*
Bp Andrews, Bp. Lake, Dr. Don, &c.
Nativity and Paſſion-Sermons.
Bp. Bilſon, Hen Iacob, *Of Chriſts ſufferings.*
Mr. Norton.

C. Things to be known and beleeved concerning Man, may referre to his severall

- Parts.
  - *Body*, its naturall
    - Perfections, 1 Co. 11 7.
    - Infirmities, as
      - Affliction,
      - Mortality
      - } *Psal.* 103 14.
  - *Soul*, its
    - Nature, { Spirituall, Immortall, } *Eccles.* 12.7.
    - Faculties, { Understanding, Will, Affections, Memory, Conscience, } And here of { Freewill, Acts, Habits, Virtues, and Vices in generall.
- States.
  - In this life,
    - *Innocence*
      - Covenant of works, *Gal.* 3.12.
      - Sacraments, the Tree of { Life, Knowl. } *Gen.* 2. 9, 17.
    - *Fall*, vid. D.
    - *Restauration*, vid. F.
  - After this life. *vid.* H.

Of man in general.

Lumbard. l 2.

Io. Weems, *The Portraiture of the image of God in man, in his*

- *Creation*
- *Restauration.*
- *Glorification.*

Ant Nixon, *The dignity of man.*

Afflictions

Mr. Tho Case

Bp. Hall, *Balm of Gilead.*

Mr. Hughs, *Dry rod blossoming.*

Io Downham, *Spiritual warfare.*

Paul Bain, *comfort and instruction in afflictions.*

Yarrows *comforts for the afflicted*

Harsnet, *Cordial for the afflicted.*

Mor-

Mortality.

Mr. Perkins, *Treatise of dying well.*
Manchester, *al Mondo. A Contemplation of death and immortality.*
Rob: Harris } Samuels *funeral Barzillai.*
Sam. Hieron. *Useful meditations on mortality, on* Phil. 1.23.
Will. Cowper, *defiance to death.*
Divers funeral Sermons collected into one Volume, stiled Θανατολογία.
M. Byfield, *Cure of the fear of death.*
Sam. Crook, *Death subdued.*
Sa. Fisher.

Immortality of the soul.

Aquinas, p. 1. *The Philosophical discourses* de Anima.
P. Morney, *Translated.*
Sir Kenelm Digby.
Jo. Jackson, *Defence of the souls immortality.*

Passions.

Aquinas 1a, 2æ.
M. Reynolds, *Treatise of the Passions.*
Will. Fenner, *Treatise of the affections.*
Tho. Wright, *The Passions of minde.*

Conscience.

The Casuists.
M. Perkins, *A discourse of conscience.*
Sam. Ward, *Balme from Gilead.*
Jerem. Dyke, Will. Fenner, Dr. Hammond.

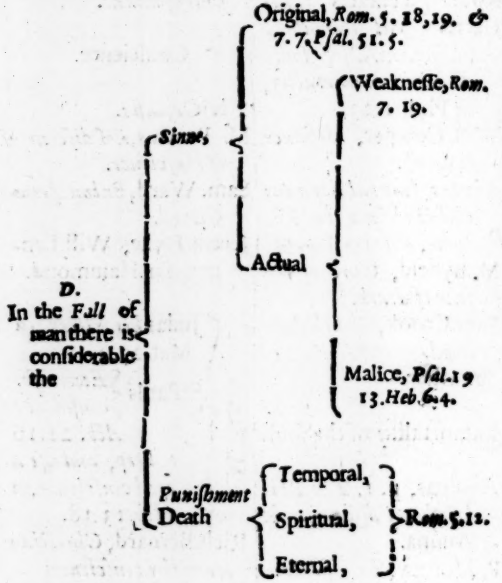
M. Harris. { Judas *his misery, on* Mat. 27. 3.
S. Pauls *Exercise.* } *confidence* Act. 21. 16
Get, keep, and use a good conscience, on Heb. 13. 18.

Rich. Bernard, *Christian see to thy conscience.*
*M. Sheffield, *A good conscience the strongest hold*

Free-

Free-will.

The Casuists, Arminian controversies.
Common places. Lumbard lib. 2.
M. Perkins, *Treatise of Gods free grace, and mans free-will.*
Jo. Bradford, *Dialogue of Predestination and Free-will.*
Io. Veron, *Treatise of Free-will.*



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Tho. Goodwin, *Aggravation of ſinne.*
M. Byfield, *Rules and directions about our ſins.*

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W. Teelinck, Pauls *complaint againſt his naturall corruption.*

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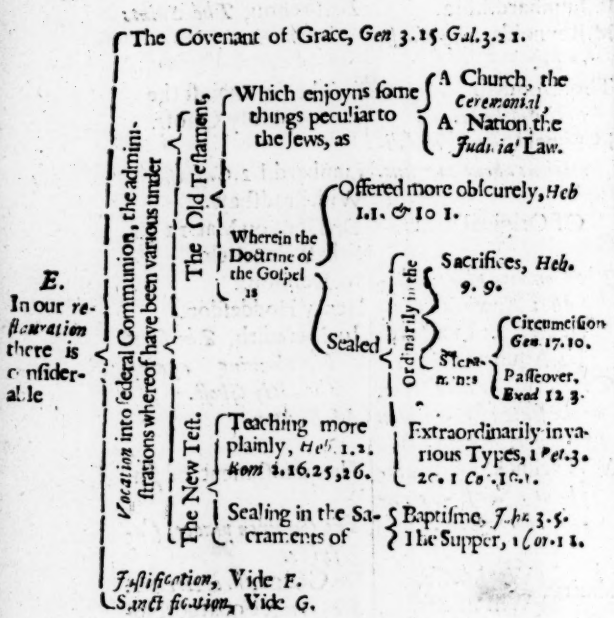
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Jo. Ball, *Treatiſe of the Covenant of grace.*
Peter Bulkley, *The Goſpel-Covenant.*
Bp Downham, *of the Covenant of grace.*
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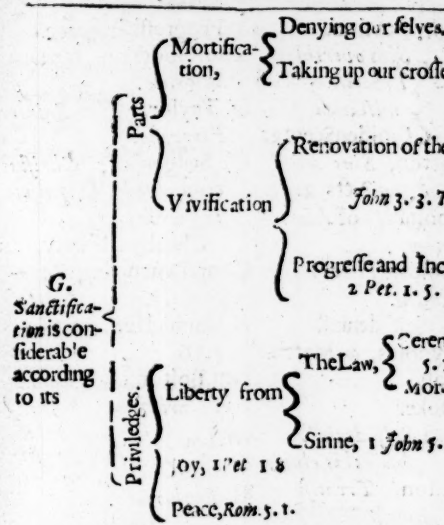

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Dr. Prestons *Saints qualifications.*

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Ro. Bolton, *Directions for walking.*

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D. Taylor, *The Saints Progresse.*

Ob. Sedgewick, *Christs counsel to his languishing Church.*

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William Pemble, *Slavery of sinne.* *Benefit of Gods service.*

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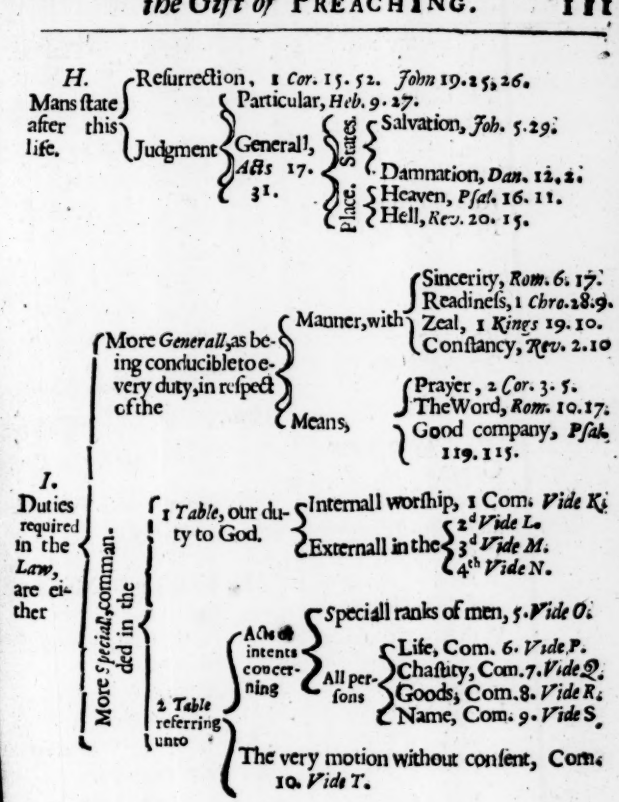
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Zeal.

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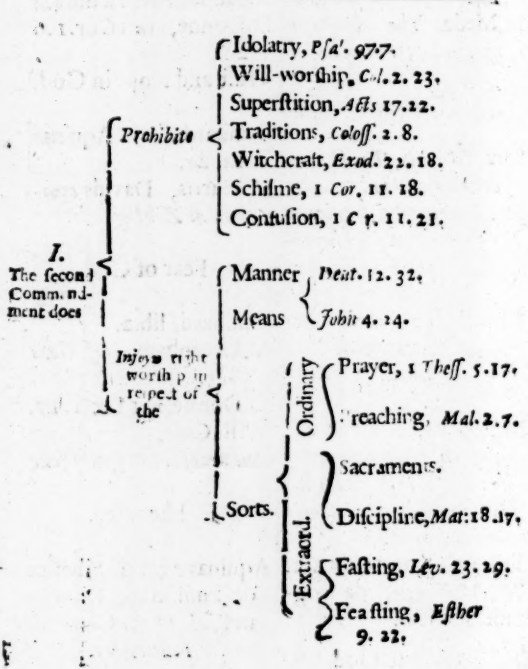

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  - Vowes, *Num.* 30. 2.
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- **P.** The 6. Commandment concerning our own and our neighbours person, and life, does
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    - Roots, { Unjust Anger, *Matth.* 5. 25. / Hatred, 1 *John* 3 15.
    - Fruits,
      - Inward, desire of revenge, *Rom.* 12 19
      - Outward, in
        - Words, reviling, *Mat.* 5. 22.
        - Deeds, to the
          - Body, *Lev.* 24. 19. *Gen* 9. 6.
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  - *Command*
    - Friendship, *Prov.* 27. 9.
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- **2.** The 7. Commandment, concerning chastity, does
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      - Idleness, 2 *Sam.* 11. 2.
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The Commentators on several parts of the Proverbs. Plutarchus. Seneca de ira.
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Jo. Downham, *Treatise against anger.*

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D. Hammond, *Of scandal.*

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  - Oppression, *Prov.* 14 31.
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Bp. Carleton.
M. Selden.
Robert. Tillesly
Steph. Nettles
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Usury.

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Though

Though this *Analyſis* does not deſerve to be much commended, as being in ſome reſpects defective, and beſides the Rules of Art, yet it may ſerve for inſtance, and direction to others, in the finding out a better. The ſeveral particulars may be uſed as Common-place heads, unto which to refer the collections of our reading.

Now (I ſay) when a Miniſter hath thus diſtinctly paſſed over the ſubſtance of Divinity under ſuch Heads as theſe: It will be very eaſie for him afterwards to enlarge himſelfe upon any particular ſubject or text with natural pertinent matter.

There are ſome other helps of invention to which the Art of *Rhetorick* does direct, according to the ſubject we are to handle,

Whether
- Demonſtrative to
  - Praiſe.
  - Diſpraiſe.
- Deliberative, to
  - Perſwade.
  - Diſſwade.
- Judicial, to
  - Accuſe.
  - Defend.

For each of which there are ſeveral *Topicks*, but 'tis ſuppoſed that every Miniſter is acquainted with thoſe things in his preparatory ſtudies, and therefore I forbear any further mention of them.

Thus much of the two first helps unto the gift of preaching.

{Method.
{Matter.

The third and last to be insisted upon is concerning *Expression*; In which there are two things considerable,

{Phrase.
{Elocution.

The *phrase* should be plain, full, wholesome, affectionate.

1. It must be plain and natural, not being darkened with the affectation of *Scholastical* harshnesse, or *Rhetorical* flourishes. Obscurity in the discourse is an argument of ignorance in the minde. The greatest learning is to be seen in the greatest plainnesse. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. St. *Paul* does often glory in this, that his preaching was *not in wisdom of words, or excellency of speech; not with inticing words of mans wisdom, not as pleasing men, but God, who trieth the heart.* A Minister should speak *as the Oracles of God*, 1 Pet. 4. 11. And it will not become the Majesty of a divine Ambassage to be garnished out with flaunting affected Eloquence. How unsuitable is it to the expectation of a hungry soul, who comes unto this ordinance, with a desire of spiritual comfort and instru-

1 Cor. 1. 17 c. 2. 1, 4. 1 Thes 2. 4.

Non quærit æger medicum eloquentem, sed sanantem. Sen. Ep. 76.

ſtruction, and there to hear only a ſtarched ſpeech, full of puerile worded Rhetorick? How properly may ſuch a deceived hearer take up that of *Seneca*? *Quid mihi luſoria iſta proponis? Non eſt jocandi locus, ad miſeros vocatus es, opem te laturum naufragis, captis, agris, intentè ſecuri ſubjectum præſtantibus caput, quò diverteris? quid agis?* Ep. 49.

'Tis a ſigne of low thoughts and deſignes, when a mans chief ſtudy is about the poliſhing of his phraſe and words. *Cujuſcunque orationem vides politam & ſollicitam, ſcito animum in puſillis occupatum.* Such a one ſpeaks only from his mouth, and not from his heart. Ep. 21.

2. It muſt be *full*, without empty and needleſſe Tautologies, which are to be avoided in every *ſolid* buſineſſe, much more in *ſacred*. Our expreſſions ſhould be ſo cloſe, that they may not be obſcure, and ſo plain that they may not ſeem vain and tedious. To deliver things in a crude confuſed manner, without digeſting of them by a previous meditation, will nauſeate the hearers, and is as improper for the edification of minde, as raw meat is for the nouriſhment of the body.

3. It muſt be ſound and wholeſome, not tainted with any erroneous corrupt doctrine or the affectation of novelty. Falſe opinions do many times inſinuate themſelves by the uſe of ſuſpicious phraſes. And 'tis a dangerous fault, when men cannot content themſelves with *the wholeſome forme of ſound words*, but do altogether affect new light and new language, which may in time deſtroy practical Godlineſſe, and the power of Religion. 1 Tim. 6. 3. 2 Tim. 1. 13 Tit. 2. 7. 1 Tim. 6. 20. κενοφωνίας. ψευδωνύμου.

4. It must be *affectionate* and cordial, as proceeding from the heart and an experimental acquaintance with those truths which we deliver. *Quod procedit è corde, redit in cor.* 'Tis a hard matter to affect others, with what we are not first affected our selves. *Præcipuum ad persuadendum est amare quod suades, Amanti pectus ipsum suggerit orationis ardorem.* 'Tis said of *John* the Baptist, that *he was a burning and shining light. Ardere prius est, lucere posterius; Ardor mentis est, lux doctrinæ.* This is to speak in the *evidence and demonstration of the Spirit and of Power.* There is a common relation to this purpose of divers learned men, who having a great while with much argument, and strength of reason, contended with another about perswading him to be baptized, he being learned also, could still evade all their arguments. At length a grave pious man amongst them, of no note for learning, stands up and bespeaks him with some downright affectionate expressions, which wrought so effectually upon the other, that he presently submitted, yielding this reason, *Donec audiebam rationes humanas, humanis rationibus repugnabam; ceterum simul atque audivi Spiritum loquentem, cessi Spiritui.* And 'tis storied of *Junius*, before his Conversion, that meeting once with a Countrey-man as he was in a journey, and falling into discourse with him about divers points of Religion, he observed the plain fellow to talk so experimentally, with so much heartiness and affection, as made him first begin to think, that sure there was something more in those truths, then his

his notional humane learning had yet discovered; which occasioned his more serious enquiry into them, and afterwards his Conversion. Such great power is there in these cordial expressions.

As for the manner of composing Sermons, it will not be convenient for one that is a constant Preacher, to pen all his discourses, or to tie himself unto phrases. When we have the matter and notion well digested; the expressions of it will easily follow: Whereas to be confined unto particular words, besides the great oppression of the memory, will likewise much prejudice the operations of the understanding and affections. The *judgment* will be much weakened, and the *affections* dulled, when the *memory* is overmuch burdened and vexed. A man cannot ordinarily be so much affected himself, (and consequently he cannot so easily affect others) with things that he speaks by rote, as when he takes some liberty to prosecute a matter according to his more *immediate* apprehensions of it, by which many particulars may be suggested, that were not before thought of, when he doth expatiate upon any subject, according to the workings of his own affections, and the various alterations that may appear in the auditory. And then besides, this liberty will breed a παῤῥησία, such a fitting confidence, as should be in that Oratour, who is to have a power over the affections of others, which such a one is scarce capable of, who shall so servilely tie himself to particular words and expressions, from which he dares not vary for fear of being out.

But

But a man cannot expect a *good habit* of preaching thus, without much ſtudy and experience. Young beginners ſhould uſe themſelves to a more exact and elaborate way, when a good ſtile and expreſſion is firſt learned by penning, it will afterwards be more eaſily retained in diſcourſing.

In the elocution there are two extremities to be avoided, too much { Boldneſſe. / Fear.

1. Againſt too much *raſhneſſe and boldneſſe*, conſider the ſpecial Preſence of God and Angels, the ſolemn dignity of thoſe ſacred myſteries with which we are intruſted, the weighty buſineſſe of
1 Cor. 2. 16 ſaving ſouls. And *who can be ſufficient for theſe things?* It was an uſual ſaying of *Luther*, *Etſi jam ſenex, & in concionando exercitus ſum, tamen timeo quoties ſuggeſtum conſcendo.* And he found by experience, that when he was moſt diſtruſtful of his own preparations, then were his labours accompanied with ſome ſpecial bleſſing and efficacy. And on the other ſide, when he was moſt confident, then he failed moſt.

2. Againſt too much *fear*; Conſider, it does not become the *buſineſſe* we are about, we
Act. 4. 29. ſhould *ſpeak the word with boldneſſe*; God has promiſed his aſſiſtance, *that his ſtrength ſhall appear in our weakneſſe*; It does not become the dig-

dignity or excellency of our calling, we are the *Angels*, the *Ambaſſadours* of God, συνεργοι, his *fellow workers*. And beſides, this timerouſneſſe in the Speaker will much hinder the efficacy and power of the Word on the hearers. In brief, the moſt proper manner of elocution is with modeſty and gravity, which will beſt ſuite with our calling and buſineſſe. 1 Cor. 3.9

To conclude. The obſervation of theſe helps and directions, together with frequent, diligent practice, will as farre (as Art can effect) quickly produce a good habit, and by conſequence a facility.

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